

‘ΕΑΥΤΟΝΤΙΜΩΡΟΥ’ ΜΕΝΟΣ,
OR, THE
S E L F - R E V E N G E R
Exemplified in Mr. William Barlee.

By way of *Rejoinder* to the *first Part* of
his *Reply*, viz. the unparallel’d variety of Discourse in the
two first Chapters of his *pretended Vindication*.

(The *second Part* of the *Rejoinder* to the *second
Part* of his *Reply* being purposely designed to follow
after *by it self*, for Reasons shortly to be alledged.)

Wherein are briefly exhibited, amongst many other things,
The *Rigidly-Presbyterian* both *Principles* and *Practice*.

A Vindication { of *Grotius* from *Mr. Baxter*.
 of *Mr. Baxter* from *Mr. Barlee*.
 of *Episcopal Divines* from *Both together*.

To which is added an *Appendage*
Touching the judgement of the right Honourable and
right Reverend Father in God, *James* Lord Primate of
Armagh, and Metropolitan of Ireland, irrefragably attested by
the Certificates of *Dr. Walton*, *Mr. Thorndike*, and *Mr. Gunning*,
sent in a Letter to Doctor *Bernard*.

By THOMAS PIERCE Rector of Brington.

Εἰσακούσας τὰς Διαβολὰς, καὶ ἡρώδης ἄστυ. *Isocras.*

Out of thine own Mouth will I condemn thee. *Luk. 19. 22.*

L O N D O N,
Printed by R. DANIEL, for Richard Royston, at the Angel in
Ivie-lane, M DC LVIII.



A Præmonition to the Reader.



Ad we such eyes and other instruments,
as (by the help of a *Macroscope*) might
suffice for the *Dissection* of an *emmet*, or
a *Flye*, we are told by a * *Greek* and a

Latin Proverb, that we should find a *Gall* in the *one*,
and a *Spleen* in the *other*. Even a *gnat*, or a *puneze*,
may break the sleep and *Reposé* of the *strongest*
man living. And *Brasidas*, though a stout and a
valiant Captain, did yet acknowledge this *Truth*,
when he was *bitten* by a *Mouse*. I am not making
any *Comparisons*, as being too *odious* to serve for
my use. I desire only to signify, that 'tis so far from
being *manlike*, to contrive *mischief* unto a *neigh-*
bour, that 'tis a *sordid Privilege* to be *hurtfull*, and
common to *men* with the *meanest* *Creatures*. How
manifold a *mischief* hath been designed upon my
Person, by one who utterly despaired of *dis-*
advantaging my *cause*, I foresee an occasion to shew
anon. In the mean time I will desire this *common*
favour, from all *indifferent*, *unbiass'd* Readers, that
they will take some *acquaintance*, in case they have
none, or that in case they have any, they will send

* *ἄλλος ἢ μέλας*
αὐτῷ.
ἢ ἄλλος ἢ μέλας
αὐτῷ.
ἢ ἄλλος ἢ μέλας
αὐτῷ.
Et pueri na-
sum Rhinoce-
rotis habent.
Habet &
musca sple-
nem.

A Premonition

back their *memories* upon the *All* that hath passed betwixt my *Neighbour* and my *self*.

I had, by way of *prevention*, set out a *Copy* of some *Notes*, which I had written for a *Friend*, upon *God's Decrees*. How well I kept to the *Subject*, hath been as *clear* as that *light*, by the help of which it hath been *cleared*. How much *beside* the whole *Subject* my *Neighbour* pretended to frame an *Answer*, I have discovered in my account of that his *Correptorie Correction*. And now how much his *second Book* is more *exorbitant* then his *first*, I am again obliged to make *apparent*. I say, obliged in *Conscience*, as well as in ordinary *Discretion*, and that for diverse good reasons hereafter mention'd. Had he disputed against my *Notes*, though not as a *Christian*, yet at least like a *Man*, I had receiv'd and treated him as a generous enemy; and by how much the *stronger* I had found him, I should have lov'd & honor'd him so much the *more*. But if the *venerable* *Grotius* might say of Mr. *Rivet*, much more may I of Mr. *Barlee*, that in stead of a *Confutation*, he only presented me with a † *Dung-Cart*, fully laden and *running over* with all sorts of *muck*, wherein his *Doctrins* (belike) were to *lye* and *batten*. For besides the *worst names*, and the *uncleanest Epithets*, which could have dropped from the *Pen* of a *Con-sistorian*, (of which Tribe we have a * *Character* from the *Wise* and *Provident Bishop Bancroft*) whatsoever ill things he was able to *fancy*, or to *hear*, or but to *say* that he had heard, concerning my *Person*, and my *Opinions*, all that was my *Portion*, heaped up,

† Qui à me
nunquam no-
minatus de il-
lis se de-
fendit, & in
me velut de
Plauſtro con-
vitia exspuit,
&c. Grot. Vet.
pro pace p. 63.

* They rail
againſt all they
diſlike with
more then hea-
theniſh ſcurrili-
ty. Survey of
Ho. Diſcip.
p. 123.

to the Reader.

up, and fasten'd on me, with the *profusest liberality* I ever heard of. I knew that *vengeance* was none of mine; for, by a *peculiar right*, God had *challeng'd* it to * *Himself*; nor durst I venture to *break in* upon Gods † *Inclosure*. I was contented to make my self some little part of amends, by giving my Reader no other *tast* of his *stile and temper*, then what I had met with in his first *nine sheets*, and by exhibiting the *weaknesse* of all his *pertinent Argumentations*, wheresoever I could find them *throughout his Book*. I did not give him *ill language*, unlesse it were an ill language to *say* what language he had given; nor did I do him the *least wrong*, unlesse it could possibly be a wrong to *shew* the wrongs which I had suffer'd: but even * *possessed my soul in patience*, * *Luk. 21. 19.* and † *committed my cause to Him who judgeth righteously.* † *1 Pet. 2. 23.*

* Rom. 12.
19.
Heb. 10. 30.
† 'Ο Ζῆλος καὶ ἡ ὁργὴ
Χεστὶς αἰς τὰς
διὰ τὴν δίκην.

Εἰσὶ γὰρ τὴ καὶ αὐτῶν * Ὀλέμην οὐκ ἐπιλέσων,

* Εκ τὴ καὶ οὐκ τὴν αἰ, οὐκ τὴ μὴ αἰ ἀπὸ παλαιῶν.

Hom. Iliad. 8.

I confesse it had been more for my *secular interest*, to have *paid* my Neighbour in his * *own coin*, or rather to have made him *pay* soundly for it. For had I *impleaded* Him at *Law* upon an *Action* of *Slander*, (as some, who were *learned* in the *Law*, thought most convenient,) I had probably sate down in *Peace and safety*. But see how well I am *requited*, for having but *shew'd*, and so *pardon'd*, his misdemeanours. My Neighbour observing my *Resolutions* neither to *raile*, nor to *raise Reports*, nor to take *Advantages* of *Law*, but only to shew that I am * *Innocent* from the *great offenses* imputed to

* In proverbium abiit,
Malis viris ne
Draconem quidem
audere dent
ses admoliri,
Bonos vel à
mure morderi
solitos.

* *Psal. 19. 13.*

A Premonition

me, (in the doing of which I was constrained, by unavoidable necessity, to demonstrate the *injustice* of my *Accuser*) he took the boldness thereupon to *persevere* in the *course* which he had *begun*; as being well assured by my Principles, that when he had done his very *worst*, (both as a *bitter speaker*, and as a *Bearer of False witness*,) he could not fail of my *forgiveness*, and that upon no dearer *Termes*, then his own *willingness* to accept it. It seems he did esteem it so great a Punishment to be *shew'd*, (though in no other *colours* then he had put upon *himself*, and such wherein he had *chosen* to make his *appearance* upon the *stage*) that nothing now would content him, unless he might shew himself *worse*. After many * *Travails*, and much *pains-taking*, † *labouring in the work*, and * *thrashing* hard, a *second Volume* was squeezed out; which, for the better *sound's sake*, he adorned with this Title, *A Necessary Vindication*. For, whatever the *Contents* of the thing required, he thought it could not be *seemly* to call it *A Necessary Revenge*. To that he added in the *Title-page*, *A full Abster-*
tion of all * *Calumnyes*: because it was *grievous* to *Flesh and Blood*, to Declare *A Confession of former Faults*. When men have drank too deeply of the *Waters of* † *strife*, hardly any thing but *vengeance* will *quench* their *thirst*. They will never leave *dabbling* in *Printer's Ink*, till they have made themselves *black*er then any *Negroes*. [αὐτὸν οὖν ἀπὸ τοῦ κακῆς
ἐξῆλθε.] But yet their lives are *bitter* to them, when they come to the † *Dreggs* of the *guilty potion*; and they

* *Epist. Ded.*
p. 1.

† *Ibid.*

* *p. 5.*

* ὁ κακὸς κακὸν
ἔσται αἰσχροῦ.

† *Deut. 33. 8.*

† κακοὶ πικρὰ
ἀπολαύσας τὴν ἐπι-
χρῆσιν.

to the Reader.

they do commonly *rake up* those *putrid* things out of the *Grave*, to which they *wish* they had given the *deepest Buriall*. There were many *grand fictions* in my neighbours *first Book*, which having proved to be such, I meant should *dye*, and be *buried* in perfect *silence*. But being *raised* again to *life* by him who gave them their *Being*, and that by a new kind of *Clyster*, to which is given the *Name* of a *Full Abstersion*, I shall be forced (do what I can) to make their *life* very *miserable*, and (for ought I know) to give them a *wofull Immortality*.

Yet very far shall I be from doing this upon *design*, but only by such a meer *Accident*, as will inseparably follow my *Vindication*. For had he *confessed* his *perpetrations*, and thereby taken off the *Scandals*, which have been given to as many as have *read* his *writings*, I had readily *embraced* him with both mine *Armes*. Nor shall I fail to forgive him (by the *help* of God's *Grace*) though he shall *still* offend against me more then * *seventy times* * Mat. 18. 22. *seven*. Or had he only *bitten* me with a neat piece of *Drollerie*, I had been pleased with his *wit*, and taken all in good part: For that which I have complained of, hath not at all been the *sharpnesse*, but only the *noysomnesse* of his *Teeth*. So far have they been from being *sharp*, that (to speak the very Truth) I have thought them the *obtusese* I ever felt. And in *biting* at any thing of *mine*, they have but *broken* themselves in *pieces*; perhaps much *more* then if they had *chewed* upon a *flint*. Or had he charged me in his *second Book* (as he had done in
his

A Praemonition

† Epist. Ded.
p. 2.


* Jude 9.

his *first*) with now and then a *volley* of *Railing*, by calling me *Dragon*, or *Devil*, or *Attheistical Lucianizer*, or a *Belcher* forth of damnable *Blasphemies*, and *the like*; and having given that *Vent* to the *exuberances* of his *Passions*, (as † himself is pleased to *make it out*) had not proceeded any farther to things incomparably *worse*, I had either not answer'd, or only answer'd with the *Angel*, * *the Lord rebuketh thee*. Nay farther yet: Had he raised such idle *Rumors*, as had reached no farther then the *outward man*, as that I had 17 or 18 *fingers*, and about some 13 or 14 *toes*, I had confuted him no otherwise, then meerly by *shewing* my *Hands* and *Feet*. Nothing then but his *Doctrins* should have falne under my *Pen*. But when I am *publickly* charged with things of that Nature, that if I really am *guilty*, I must not *live*; and of which if I am *silent*, I may by some *unkind people* be reported to *consent*; I do conceive it to be a *duty*, to the performance of which I am in *reason* and *conscience* indispenfably obliged, to shew the *groundlesnesse* and *falsehood* of such *suggestions*, lest I appear (by my omission) to *bear false witnessse against my self*. 'Tis true, that *some* of my Neighbours stories are so *incredible* in *themselves*, and so *betrayed* to be *Inventions* by his very *indeavours* to prove them *none*, that many may think it had been better to *tread* them only under *foot* by *passive silence*, then by a *solemn confutation* to cast them back in their *Author's Face*. But when I see, and consider, that the Things are *twice printed*, and with much more *boldnesse* in the *second* indictment then

to the Reader.

then in the *first*, nay with confident affirmations that they shall be *justified to my Face, if need require*; I do conceive that my *silence* might help to lend them some *credibility*, though *without my silence* they can have *none*. And this may serve for the *first reason* of my following enlargements; especially of those in my *two first Chapters*. Which being premised and suppos'd, there are others so *cogent*, as I know not how they can be resisted. For

First, how shall I hope to serve God in my *calling*, with any considerable *Success*, by any *Doctrin* I shall deliver from *Presse* or *Pulpit*, if I am judged before-hand to be a piece of an *Atheist*, *Hin-Quarter* of an *Anabaptist*, the bigger half of a *Papist*, 3 quarters of a *Ranter*, a whole *Socinian*, an *Angel of Darknesse* every Inch, as *highly* a *Pelagian* as *Pelagius himself when at his worst*, and not only *guilty of much Hereticall pravity*, but an *Helvidian anti-Scripturist*, and whose *Design* is *highly Jesuiticall*? Nay if besides all this, I am a *frontlesse*, *absurd*, and *gracelesse Person*, *dementate by God for perdition*, a kind of a *Sorcerer*, the *Quakers Darling*, and *worthy to be reckon'd among the witches*, and a hundred things more, (of which * hereafter,) what sort of men will take part with me? Sure not the *Papists*, because I am a *Protestant*, and (upon all occasions offer'd) dispute against them: nor yet


* See ch. 4. §. 1.
Note that this is but a specimen of a world the like stuff, which Mr. B. calls the boiling up of his Ptery, (c. 1.)

p. 6. in marg.) the doing like *Christ* and his *Apostles*, (Ibid.) doing the part of an orthodox cordiall zelot, (p. 8.) his godly jealousy, (p. 12.) the playfulness of his stile to teale on *Galatians* to read his Book, who if they be not tealed on with somewhat of mirth and cheerfulness, are ready to swear they be weary of over much reading, (ch. 2. p. 45.)

* *

the

A Premonition

the *Protestants*, because I am (forsooth) a *Cassandrian Papist*. Not the *Quakers*, because I am a *Black-coat*: nor yet the *Anabaptists*, because a *Socinian*: nor the *Socinians*, because a *Sorcerer*. nor the *Sorcerers*, because a *Pelagian*. Much lesse the *Pelagians*, because an *Atheist*: no nor the *Atheists*, because an *Arminian*: nor the *Arminians* by any means, because a *witch*: nor the rest of mankind, because I am not a *Presbyterian*. Neither the *Town* in *Barbary* which was all turn'd into stone both man and beast, nor yet the *Monster* brought forth at *Weerted* on the *Elder-Sconce* near *Ardemburg*, were any way comparable to the *Monster* which *Mr. B.* hath described (I may say) in his *News-book*. I will propose no more (in an Epistle) then two particulars to consideration. First, if I am not only *thought*, but said in *print* to be the *Monster*, who did not only *think*, but *boast* aloud, [* *That there was no sin in me, that I was above sin, and that by my own power I could abstain from all sin,*] how can I rationally hope to fare better then *Servetus*, who never spake any thing like it that I can learn, unlesse I prove it to be a groundlesse and witlesse *Slander*? for what were this but to make my self *God*, who alone by his own power is above all *sin*? Our blessed Saviour did but say, *Son, thy sins be forgiven thee*, when straight the *Scribes* accused him of * *Blasphemyes*; alledging this reason, that to forgive sins was for *God* only. With how much a greater force of Reason should he have *stones* cast at him, who should affirm himself *sinlesse*, nay above *sin*,

* See the first
Chapt. of this
Book, §. 9.
p. 15, 16, &c.



* *Mat.* 2. 5, 7.

to the Reader.

sin, nay above *all* sin, nay *suapte Marte*, by his own power above it all? To clear my self from so foul a charge, and to shew the *impertinence*, the *unskilfulnesse*, nay the *demonstrable falsenesse* of that *Aspersiō*, I † answer'd in a *Section* of 10. *Particulars*. All which *Mr. Barlee* doth tacitly confesse to be *irresistible*, by his wilfull *omission* of a *reply*; and yet he asks no pardon, makes no confession, but (on the contrary) denyes it flatly to be a *fault*, and (without the least colour or shew of *proof*) professeth to *stand to his Accusation*, and (twice in a Breath) calls me *impudent* for *denying* what he is pleased to *affirm*, and talks of *proving* it by a *Minister without a Name*, and seeks to cover it with *new Slanders*, so unluckily *chosen*, that they become their own *Traitors*, as I shall shortly *demonstrate* in the following papers. Secondly, if I am not only a *Papist*, but *Iesuitical*; nor only such, but also a *Seminary Priest*; nor only one of *them* who creep privately into houses, but one in *possession* of a *Parsonage*; if I am one of the “*Conspirators* against the “*Protestant Religion*, *who* having more wit then “*Dr. Vane*, *Dr. Goff*, and *Dr. Baily*, do only stay “here in England under the Names of *Episcopal Divines*, because we think we may do our party “more service then by declaring our selves *Papists*; and if our Design for the Introduction of “*Popery* is so strongly laid, that it gives a strong “probability of prevailing, if God do not wonderfully blast it; I say, if I am one of these *Popish complotters* (as *Mr. Barlee* now publisheth)

† See *Divine Philanth. defended*, ch. 3. p. 81, 82, 83.

* *Mr. Baxter's Christian concord*, p. 45, 46, &c. cited and applied by *Mr. Barlee* in his *Necess. Indic. c. 2.* p. 73, 74, 75.

A Præmonition

† In the page
above cited.

* p. 46, 47.

† Mat. 15, 19.

against whom *Mr. Baxter* † *professed to take himself bound to proclaim a publick warning to the inhabitants of the Nation*; then by the Law of this Land must my *Quarters* be *hung up* on the *high places* of the *great City*, for the striking a Terror into those who are partakers of the *Plot*. And the *great Plot* (saith *Mr. Baxter*) is design'd to be carried on with no lesse then * § *subservient Plots*, of which the *least* is a *swinger*; and of which I am publickly † charged by *Mr. Barlee*, as well with the *greatest*, as with the *least*.

By these two instances it is evident, that I am now to deal with an *other thing*, then the most who are engaged in any *controverted Doctrins*: Not only with a weak and unskillfull *Disputant*, but also with an outrageous and false *Accuser*; who layes things to my charge, which (if he is able also to *prove*) will make my Native Country too hot to hold me. So that now *Mr. Barlee* hath brought affairs to this passe, that I must either be suspected for the *worst* Creature in the world, or else I must manifest to the world that I am *slander'd*. Had he kept to the *Questions of God's Decrees*, the *Death of Christ*, the *Grace of Conversion*, and the like, and in prosecuting them had shew'd but a *shortnesse* of *Discourse*, bewraying nothing but his *Cause* and his *understanding*, I had had no more to do then to

* 2 Tim. 2, 25. * *instruct him in meeknesse opposing himself, if God peradventure would give him Repentance to the acknowledgement of the Truth*. For as he should not have been offended that I *saw* not with *his eyes*,
but

to the Reader.

but with mine own; so could I never have been displeas'd so far forth as to be *angry*, that he *saw* no farther then he was *able*. But when a man is accused of committing a *murder*, or of *stealing a horse*, or any other matter of *Fact* of very dangerous importance, he must prove the negative by such *mediums*, by which negatives are to be proved. As by catching the Accuser in diverse *contradicting Tales*; by proving him [*virum non fide dignum*] a *Customary Raiser of false Reports*; by shewing the vast *improbability* of the thing; by evincing the *inconsistence of circumstances*; by making it evident and clear, that the *life and Temper* of the *Defendant* is known by thousands of worth and credit to have ever been * *quite of another Fashion*; last of all by the exerting * *Wisd. 2. 15.* of a *Hand from Heaven* to compurge him. How much of this is my case, the intelligent Reader will see anon. And if my Neighbour did pretend he was to publish his *Reply*, to secure [the * *credit* * *Introducl. p. 4.* of his ministerial office, his Name, and Fame,] it may well be one reason of my *Rejoynder*, that besides those things I must also provide for *Truth*, and *safety*.

Secondly, as I must not *hate my Brother in my Heart*, † *so in any wise I must rebuke him, and must not suffer sin upon him.* If I should not resist a growing evil, I know not to what it may aspire, or *whither* at last it may arrive. It is so dangerous a thing to go along with *impunity* in any *lewd Course*, that the greatest mercy to malefactors is to *arrest* them in their *Carriere*. Why did *Diagoras* turn *Atheist*, † *Levit. 19. 17.*

Felix &
prosperum
scelus virtus
vocat.

A Premonition

* Bancr. Dang.
Pos. practis'd
under pretense of
Reformation,
and for the
Presbyterial
Discipline.
ch. 13. p. 176.

but because he saw a *Plagiariæ* not *struck* with *Thunder*? When * *Mr. Hacket* and his *Adherents* were apprehended and examin'd, they did then confesse before witnesse, [“ *that their* extraordi-
“ *nary* purposes were nothing else, but *illusions*
“ *of Satan*, *cruell*, *bloody*, and *Traiterous Design-*
“ *ments*, *which yet before they were detected*, they
“ *protested* even with *tears*, *fastings*, *groans*, and
“ *imprecations*, to have proceeded from the Di-
“ *ctates of God's good Spirit*. So much *wholsomer*
it is for *evill Doers* to be caught, then to be *cruelly*
permitted to grow *successfull*.

Pateat quod
noxium est, ut
possit contem-
tum patuerit.
Hieron. advers.
Iovin. l. 2.

Thirdly, there is some such thing in *Plato's Gorgias*, as that offenders are to be punished for *three good uses*. *eis murelas* or *indignum*, for the *revenging of the offense*, and paying satisfaction to *injur'd Justice*; *eis muphronon*, for the *admonishment of the offender*, that he never again commit the like; and *eis muphronon*, for the giving a timely warning to *Lookers-on*, that they amend their lives by that *example*. It was one of the *menaces* of God to *Israel*, * *That he would execute his judgements in the midst of them in the sight of the Nations round about them*. Which was no doubt for this reason (as I collect from the Context) that as their *exemplary sins* had been apt to hurt many, so by their *exemplary punishments* many also might be healed. And this is openly expressed to be one end of punishment, that † *all the people may hear and fear*, and *doe no more presumptuously*. These are the things at which I *ayme*, and (I hope) very *sincerely*. First, the *clearing of mine*

* *Exek.* 5. 7. 8.

† *Deut.* 17. 13.
which com-
pare with
Exek. 39. 7.
21, 23; 25, 26,
27.

to the Reader.

mine *innocence*, as to that whereof I am accused; next, the *good* of my * *Accuser*, whom I would fain be instrumentall to *promote* unto *Repentance* and *change of life*; lastly, the *benefit* and *instruction* of both our *Readers*, whom another man's harms may render *circumspect* and *wary*: but the *Glory* of God more especially, both *first*, and *last*, is the *end* and *scope* of my *undertaking*.

* Quæ per insuavitatem medentur, emolumento curationis offensam sui excusant. Tertull. de penis. cap. 10.

I have not been ignorant, or unmindfull, that I am put by my Neighbour in *slippery places*, and that in the doing of my *duty* I am not freed from *all danger*: it being possible for the *injur'd* to seek *Revenge* against the *injurious*, under the *righteous* pretense of a *vindication*. And truly the *fear* of the *former* hath sometimes put me to the *Question*, whether it were not my *safest* course to omit the *later*. It being absolutely *impossible* to clear my *self*, but by *extenuating* the *credit* of my *Accuser*. To this I answer'd within my self, that should I be so very *impotent*, as to requite his *Railing* with *Railing*, and his *false* *Accusations* with *false* *Accusations*, I might conclude my self guilty of a *defensive vengeance*. And yet what might I not say, (would I make use of my *invention*) with greater *credibility* then He hath done? Nay should I but faithfully *repeat* what I have heard from persons whom I can name, I am more then confident I could make his *Ears Tingle*. But whilst I keep to *this Rule*, of divulging no more of his *misdemeanours*, then I find divulged by *Himself*, (which yet will so vehemently tend to his disadvantage, that his *Abettors* will be

apt

A Premonition

apt to think me *cruell*, unlesse they consider all along that I am no more then a *Defendant*, and that the follies of my Neighbour were *wilfully printed* in both *his Books*, before it was in my power to *reprint* them in *mine own*) I say, whilst I keep to this special Rule, I am hitherto perswaded I do not deviate from my duty. To prove that I am *slander'd*, is but to do my self *right*; and to do my self right, is no man's *wrong*. To punish an *evil Doer*, is no *injustice*. It is rather a great *Mercy*, to punish him *lesse* then he deserves; because in the doing of *corrective* or *vindicative justice*, an *Arithmetical proportion* is still allow'd. Yet should I think my self *cruell*, for having shew'd how *out of measure* I have been *wrong'd* and *injur'd* by my *provoker*, but that I find within my self a perfect willingnesse to *forgive* him; and upon competent satisfaction (though but *half* so much as I *may require*) I shall readily offer him a *solid Friendship*.

But now in order to this end, I must *convince* him of his *guilt*; and let him see his *necessity* of *coming in*, by shewing the *dangers* of *holding out*. I must make it *undeniable*, that he hath charged me with things, which (because I am not able to expresse their *nature* any otherwise) I must discover and expresse by the name of *Slanders*. Diverse of them being *such*, that the *Cabbage* whose *Diameter* was *half a mile*, and the *Furnace* erected to *boyl* it in, were but *puny Fictions* in *Comparison*. I am very well aware, that whilst I am using the *means* for the attainment of the *end*, (that *undeniable conviction* of which

to the Reader.

which I spake) he may say in a *third* Book, as now he doth in a *second*, that I am much more *pungent* in my *Defense*, then he hath been in his *Accusations*. Concedo Totum, I am exactly of that opinion: It being not the *pungency*, but the *Rancidity* of a writer, which men of *clean nostrills* are wont to *nauseat*. Very far were the *Pharisees* from being *pungent*, unless by moving our Saviour's *party*, when they called him *Glutton*, *Wine-bibber*, a *Friend to sinners*, & one who wrought by the power of *Beelzebub*: But sure our Saviour was very *pungent*, when he *proved* them malicious and senselesse *slanders*. To shew that another is *abusive*, is much more smarting, then *to abuse*. And therefore (with pardon to the comparison) I think it more my *Neighbour's* Torment, that he is evinced to be *injurious*, then it can possibly be *mine*, that I am *injur'd*. It is not a little for my comfort, that my greatest *severity* doth consist in a *manifestation* that he is *cruell*; and that no *other* miseries do fall upon him as from *me*, but what he hath *pulled* upon himself with all his *might*. It is not so little as *seventeen Times* that he hath called me an *impudent* and a *brazen-face'd* Person, which I never could *indure* to call him *once*. Without a circumlocution, he hath often given me the *Lye*, for having spoken the greatest *Truths*; much more then I had given *Him*, for having printed the greatest *falsehoods*. Times without number he calls me *proud* and *insolent*. much good doo't him with all his *meeknesse*. To sum up all in a word; The *more* injustices and wrongs he hath industriously done me, I shall be still the more *resolute* to do him *none*. I confesse that *slander* is a very *hard word*; but *unavoidable* to those, who are obliged to distinguish it from other *species* of *untrue speaking*.

* * *

A Premonition

speaking. Whatsoever is *not true* comes under the notion of a *lye*, but *one sort* only is call'd a *slander*. And to call a thing *slander* whilst it is *proved* to be *such*, (and in part *confessed*, as well as *denyed*, by its Author,) cannot possibly be a *slander*, unlesse (which implyes a contradiction) it be also *proved* to be *none*. In so much as for the usage of this *one word*, it will be needles to ask my neighbour's pardon.

There are now remaining but 3 things more, of which my Reader may be pleased to be *premonish't*.

* Note,
that
after he
had
pro-
posed a
Method,
p. 5. he
profes-
seth to
quit it,
and to
speak
imme-
thodi-
cally,
p. 11.

1. *Mr. Barlee* seeming to me to be * *professedly* *immethodicall*, and to have made a kind of *Thicket* wherein to *hide* his *Argumentations*, which he hath also so fenced with *Thornes* and *Briars* and *hollow Teeth*, as to forbid the Reader an *Acceffe* unto the *nakednesse* of his *Doctrins*; I determin'd so to order my account of the *whole*, as that his *Doctrins* and his *manners* may no longer afford an *umbrage* to one another. This is therefore no more then the *first part* of my *Rejoynder*. It is indeed but the *prolusion* to those *approaching Calamities*, wherein *Mr. Barlee* and *Mr. Whitfeild* will be made appear to have involved their *dearest Doctrins*. For I reserve the second Part for a *peculiar work*, to follow this at some *Distance*, with a strict *injunction* upon my *Stationer*, that he shall never permit the *one* to be bound up with the *other*. And I contrive it thus to this End, that what concerns *Gods Decrees*, and the *subjects depending thereupon*, may be put *farr asunder* from those *exorbitant subjects*, which (however very usefull in severall kinds) are wholly *forreign* and *impertinent* to the *professed subjects* of our Debate. My Aime being *now* to set out *personals* by themselves, that I may shortly with greater comfort fetch all his *Doctrinals* out of their *Dens*,
and

to the Reader.

and expose them stark naked, (divested of those *Capparisons* wherein they are labour'd to be *disguis'd*) that the abused people of the land may behold them clearly as they are, and start back at their *Appearance*, & keep aloof from the *Danger* of being ever again led captive by them.

2. As I have now discharged but *half* my *Debt* to Mr. Barlee, so he may probably stay the longer for what remains, because of grave Mr. *Whitfeild*, his Fellow-Labourer in the work: who, it seems, conceiving (& very wisely) that *one at once* was *insufficient* for the maintaining of many errors against one single man, (who hath never a *Second* but the *Truth* to take *part* with him in this *Contention*) took advantage of the time to joyn his forces to Mr. Barlee's; as being very well assur'd, that my Actions are *successive*, not *instantaneous*; that I must first do *one* thing, and then *another*, before it is possible to do a *third*. Now because his *whole* Book is at least *Intituled* against *mine*, (though the greatest part of it is against *no-body-know's-who*) and because he is *superiour* to Mr. Barlee (in point of *manners* at least, though not at all in point of *learning*;) & in regard of some other things of which I shall shortly give account, I do intend in the *next* place to make him *acquainted* with *himself*, to whom I find he hath been hitherto a very great *stranger*; & all for want of such *friends*, as I shall shew my self to him, if God permit. I shall not reflect on those *indignities* most *uningenuously* put upon me in his *Poetick and bitter Prose* before the *Correptorie Correction*, (wherein he instructed Mr. Barlee how to *raile*, & *calumniate*, by the tacit exhortative of his *Example*;) but immediately falling upon the *matter* of his last printed Book, and that in conjunction with his *Colleague's*, I shall

A Præmonition to the Reader.

charitably indeavour to make him see that his *greatest*
* *strength* had been to sit still.

* Isa.
30.7.

3. Whatsoever is found spoken, in the ensuing sheets of this Book, concerning the *Principles and Practise of Presbyterians*, I have only spoken as an *Historian* upon matters of *Fact*. Nor have I done it from my self, but from the *credit* of the most *questionlesse* and *authentick* Records. Nor have I *sought out* occasions of such discourse, but patiently received occasions *offer'd*. All is to satisfy *Mr. Barlee*, who (if we may judge by his writings) would not otherwise be *content*. Nor are my words to be extended unto *all Presbyterians indiscriminately*, but to such, and such only, of whom the *Authors by me cited* are found to speak. For I know there are *many*, who at least are *esteemed* to be of that judgement (how truly or falsely I cannot tell) whom for their *peaceable Dispositions*, their *Christian Temper* and *moderation*, I do very unfeignedly both *love* and *honour*. *In Rem, non in Personam, scripta est mea Actio*. I intend those *zelots*, to whom my *character* doth agree, let their *Names* or *Qualities* be what they will. What I say from the *History* of *Mr. Knox*, I mean of those men whom *Mr. Knox himself* meant, who was a *chieftain* of the party. When I name *Paraus, Buchanan, Hacket*, and the like, it is plain I mean *Them*. If, when *nobody* is nam'd, any one or more persons shall name themselves, & apply my words to their *particulars*, which I had left only in *common*, (to be seized on by *none* but the proper *owners*) they will be, in that case, their *own Accusers*.

There is nothing else in my thoughts, which seemeth needfull to be premised. And this at least is enough for the no-great-length of the following *Treatise*; whose great variety of matter (whereof the *third Chapter* will afford the *best choice*) is represented to the Reader in the *Generall Contents* which now ensue.

THE

The Generall Contents of the severall Chapters.

C H A P. I.

AN Introduction containing the great dishonesty of the Tongue: Its severall Species, and Degrees. Mr. B. arrived at the utmost Round of the climax. How a man may be brought to believe his own lye: made apparent by 4 examples. Mr. B's concernment in the premisses.

His wife & cætera. His confession sealed with an Oath, that he gave no credit to the far greatest part of his inventions. yet will not make a Recantation. but seeks to secure an old Falshity with a new one. Proved by an Induction. His 2 Oaths opposite to each other. His impossibility of escaping at any crevice, either from perjury, or contradiction. The best that can be said for him is vehemently bad. What he gets by his denial of vain credulity. His Oath at best inconsiderate as from a common swearer. His pretended necessity for swearing. His Argumentative Oath like Mr. Hackers. His necessities and streights betwixt his first and second Book. He gives the slip to a passage which would convince him of a double perjury. The first of his 3 excepted slanders: proved no more now then when it was crudely affirmed: pretended to be a Hear-say contrary to his Oath. He is provoked to name his Informer, if he hath any. Motives used to that purpose, from parallel slanders which might be raised upon him, and that with more probability, and greater hopes of escape. Reasons for the motives to the producing of his Informer. Of Adams sin, and ours, Original and Actual, in him, and us. How Mr. B's notion tends to Pelagianism, and to other absurdities. T. P's account of Original sin in himself. What it is to be born in sin: What it is not. Of that Text Rom. 5. 12. The Absurdities which follow from Mr. B's exposition. The ridiculous force of his Argument. Its Absurdity shewn in a parallel case. He betrayeth his crime with his excuse: and blasphemeth his Informer. His second Informer evinced by himself to have been a Forger. How his Tempter betray'd him to the choice of his invention. How the Trick of his Confidence is an Argument of his Distrust. Again he runs on the Symplegades either of perjury or causelesse Railing. The shamefull modesty of the Informer. He is challenged to appear. Mr. B. makes more way to the Discovery of his slanders. His signal Terroverfation. His new Calumny in defense of an old one. His Revenge upon a Gentleman of 3 years old. His wofull Drolery. His malice against Castalio. Of Christian perfection in Scripture. A Catalogue of his gettings by maligning Castalio. He slanders Arminius, or chargeth Mr. Baxter's Doctrine with Arminianism. His personating a Bp. His being by confession 400 wide of the Truth. His conscienable Divine confessedly a cheat. Of Artificial Handsomness.

THE CONTENTS.

His perjury thereupon. In sum, His confessions without Repentance: His Repentance without Amendment: His liberall promises to amend, with Resolutions of growing worse.

CHAP. II.

Mr. B. cites private Letters to his own disadvantage. His competent judges none but those of his party. His tacit confession of scurrility. His godly ebullitions. His 15 Falsities in 8 lines. His passing judgement before Doomsday. His adjudging men to Hell imply's the falseness of all his Doctrins. His fear of Danger, without being of opinion that there is any. He wounds himself with a Salvo. Sneaks from his charge of Socinianism, yet layes it on Mr. P. and inferres Calvin a Socinian. His cruell kindnesse. Seruetus his Books burnt before his Body. Mr. B's monstrous Dilemma his own snare. His ordination into the Priesthood; when, and by whom, and on what Termes. His Promises of Conformity. Subscription to the 39 Articles. severall Oaths. Deny's his own Hand, wherein he professed to proceed by the common Counsell of the Presbytery. His Accusation of Dispatch. His Recriminations the saddest part of his Adventure. His love of falsehood quatenus ipsum. The first Ground of his Malignity ript up by Himself. What he gets by his complaint that his Parishoners were filched from him. Their Vindication. His charge recoils upon Himself. His cursing, and swearing, and Pulpit-scuffles. The continuation of his Inventions. His Dream of the Printers Boy. His sin against Conscience and common sense. His sad Defense of his Scholarship. He buffets Mr. Calvin and Himself, in hope to make his Latin whole. An important Digression to a new way of convincing Mr. B. of False witness. Of Praying for the Dead, and unto Saints. A bashfull Calumny betraying its own Guilt. A short Catalogue of 34 other Falsehoods, to save the labour of 34 whole Sections.

CHAP. III.

Mr. B's charge of Ingratitude the greatest jest in the world. He defileth his own Nest: Is disobliging to Sequestrators, and unthankfull to Mr. Hobbs. King James concerning the Presbyterians. The Imprisonment of Mr. Cartwright, Travers, &c. King James his Antipathy to Presbyterianism and Pigg. The Bishops lenity compared with the Presbyterian Rigor. The Presbyterian Doctrins of excommunicating and killing the supreme Civill Magistrate. Knox, and Buchanan. The Presbyterian Principles

The CONTENTS.

*eiples agreeable to their Practice. That of the Kirk in particular. Quares touching the Covenant. Touching a Book subscribed by the Ministers within the Province of London against Toleration, and for the Covenant. Paraus his Book most seditious: dissolved, and defended by Mr. B. condemned to be burn'd by the whole Univerſity of Oxford: and by orthodox King James with the hands of the common Hangman. Grotius his judgement of the Book. Paraus an Oracle to the party. Of Lambeth Articles: King James and Bishop Mountague: Univerſall Grace and Redemption. The late Reverend Primate againſt Mr. B. Mr. B's *Quæſtion* never enough to be admir'd. His remarkable Calumny, and Impertinence. The irreſiſtible Truth of Univerſall Redemption. Of Teſtard, Camero, Amyrald, Spanheim, Daille. Flouzel for univerſal Redemption in his approbation of Daille's Book. Of Mr. Baxter's warning to the Nation againſt Caſſandrian Papiſts under the names of Episcopall Divines. How applied by Mr. Barlee. A vindication of Grotius: His Temper and Deſign. The Peace of Chriſtendom attempted by Melancthon, Maximilian, Ferdinand, and others, before Grotius. Accuſations muſt not be too generall. Episcopall Divines no Papiſts. Melancthon, Bucer, nay Calvin and Beza for Episcopacy, ſet Formes of Prayer, Rites and Ceremonies. Popery ſhut out by Episcopall Divines: but advanced by Preſbyterians. How Jeſuites and Preſbyt. have been aſſiſting to one another. Mr. B's Contradictions about Biſhop Davenant: His third edition before his ſecond: and his being alive at leaſt a year after he was dead. His pretended correſpondence with that Biſhop. His exceptions and ſawcineſſe to the ſame. That Biſhop reckons univerſal Redemption among Fundamentals, and declares againſt all who ſhall deny it. How ſeverely that Biſhops judgement reflects on Mr. B. His ſoul inventions of the late Primate of Armagh.*

C H A P. IV.

*H*is Breeding, and way of Complement, to the admiration of all the world. XI. pages full of Railing, of which a Taſt only is exhibited. A Copy of Mr. B's Reformation. His notable juſtification of himſelf. His *Aſperity* againſt all others: obliquely againſt Dr. Bernard and Dr. Reynolds; expreſſely againſt Grotius, Caſtallo, Episcopius, Dr. Taylor, Mr. Thomſon, &c. againſt Mr. Calvin. Mr. Thomſon vindicated in particular. Of Mr. Baxters Godly Man: And why Mr. Barlee ſo much extoll'd him. The ſad effect of that opinion, that the Regenerate man cannot ceaſe to be ſo. Mr. B's ſelf-contradictions. His exceſſive commendations and condemnations of himſelf. His Digreſſion to the ſum of 150l. at which he values his ſtudy of Books. His Dexterities in ſpeaking beſide the purpoſe. How great an Artificer of eſcapes. The two Inſtances of his Wit.

The

The Contents of the Appendage.

A Manifestation by severall Instances, that Dr. Bernard never pretended to prove the Negative to that which was Affirm'd by T. P. concerning the judgement of the late Primate as to the controverted points. That matter is ventilated in severall Letters to Dr. Bernard. In the first it is evinced, that T. P. spake safely of the said Primate, on which side soever the Truth might lye; and that the case of Mr. Barlee is very sad on all hands. The same things with more advantage are evinced in the second. The third Letter sheweth, that the Primates Honour was advanced in the publication of his change. The Aspersions cast upon the Primate by Mr. B. as well as on Bishop Overall, with whom the Primate at last concurr'd. The great Harmony and Agreement between the judgement of the Primate as it is lately set forth by Dr. Bernard, and the Doctrin deliver'd in the Books of T. P. The fourth Letter doth make a parallel of the Primates judgement with the writings of T. P. in 13 particulars. Then sheweth the inconsistency of the Primates judgement with M. B's in 15 particulars. wherein is also included Bp. Andrews his vindication. The fifth Letter exhibiteth the three Certificates, by which T. P. was induced to believe and publish the Primates change: the first from Dr. Walton; the second from Mr. Gunning; the third from Mr. Thorndike. Upon which, satisfaction is required of such Calvinists, as have adorn'd their Doctrins by unjustly usurping the Primates Name. His Grace of Ar-magh is farther proved to have changed his former judgement, by the Irish Articles concluded A.D. 1615. and by the late account which Dr. Bernard gave of it. To which is added the Primates care, that Dr. Jackson's writings might be preserved. And Mr. Baxters Censure of St. Austin, as unsound, and against Scripture, in that particular, wherein 'tis collected from Dr. Bernard, that the Primates judgement agreed with Austin's.

An



*An Introduction to the First
Chapter, concerning Slanders and
other Falsehoods.*

§. I.

IN the whole Catalogue of *Impostures* by which the God of all *Glory* hath been dishonour'd, *Religion* perverted, and the World abus'd there is certainly none greater then the *Dishonesty* of the *Tongue*. For in a direct contrariety to the principal Ends of its Creation, to wit, the Honour of God, and the mutual benefit of *man*, it is frequently employed (by some sorts of *Factor's* more especially) in the blaspheming of the *one*, and in the ruining of the *other*. Since the *Jesuites*, and their *Apes*, (who at the first did but *imitate*, yet at last were able to *instruct* them) have made use of their Tongues to conceal their meanings (although intended by God to lay them open) there have been whole volumes written concerning the *Mystery*, or *Science*, or *Art* of *Lying*; and a sadder confusion hath been made of the distinctest *Languages* and *Tongues*, then that which was given for a *Defeat* at the *Tower of Babel*. God himself in much *mercy* was the Author of the *one*; but the Devil in great *malice* was the first *Father* of the *other*.

The great Dishonesty of the Tongue.

* Gen. II. 7.
* Joh. 8. 44.

§. 2. Now the *Dishonesty* of the *Tongue*, though of divers species and degrees, by a generical word is called *Falsehood*; which being singly taken is breach of *Truth*, and joyn'd to

its several species and degrees.

A

witnesse

a Exod. 27.
16.

witnesse, is breach of Justice, and joyn'd to Neighbour, is breach of Charity: all expressly forbidden in that short Precept, (a) *Thou shalt not bear false witnesse against thy neighbour.* In the former respects, it is no more than a Lye; whereas in the later, it is *that*, and somewhat more, *Improperium*, a Slander. But there are three sorts of speaking which are not literally True, betwixt which notwithstanding there is a very vast Difference: to wit, a Rhetorical, a Logical, and an Ethical Falsehood. Of which the first, and the second, may in many cases be very innocent; but there is hardly any case, in which the third will not be guilty. And yet of this last sort there are degrees too. For a Lie that is perfectly officious, is not so filthy as a malicious one. That is nakedly a Lie, but this a Slander. And this is capable of Degrees, whether the slander be contumelious, or only by way of obreviation.

Mr. B. arrived
at the utmost
Round of the
elimax; as will
be shew'd Ch.
1. §. 9. and 10.
& 11. & 12.

§ 3. For that I may not suffer a possibility of doing mine enemy any wrong, by laying more to his charge than I can certainly demonstrate, whilst I say he hath arriv'd to the very top of this ladder on which so many have climb'd to ruine, I will informe my self and my Reader with so much more of this subject, as may help to preserve us from all mistakes, and enable us to passe a righteous Judgement on Mr Barlee, as to that which is the subject of this first chapter.

How a man
may be brought
to believe his
own lye.

1.

2.

2 Thess. 2.
10, 11.

§ 4. There are three or four wayes, by which a man may be brought to believe his own Lie, as well as to credit the Lyes of others. For first, a man may be sick of a Phrensie, through some distemper in the brain; or be transported by the strength of a windy spleen, which may feed the fancy with strong and strange dreames. Or secondly, in revenge of his former wickednesse, and continued enmity to the Truth, he may by God's just judgement be wholly left unto himself, and to the suggestions of the Tempter; according to that of the Apostle 2 Thess. 2. 10, 11. "Because they received not the love of the Truth that they might be saved, even for this very cause God shall send them strong delusions, that they should believe a lie. Or thirdly, he may stumble into the stedfast belief of an arrant falsehood, through the scandal of *felix & prosperum scelus* his temporal prosperity in any lewd practise: and this is likely to be meant by that of

Solomon,

Se^t. 5. concerning Slanders & other Falsehoods.

3

Solomon, "Because sentence against an evil is not executed speedily, therefore the heart of the sons of men is fully set in them to doe evill. Or fourthly, his case may be just the same, which I have read in the works of that excellent Patriot, the most wise Bishop Bancroft; "A (a) man (saith he) may tell a lie to oft, that forgetting himself to be the Author of it, he may think he heard it from some person of credit, and "to believe it to be true. And of this he there gives us two remarkable examples, in the two Origins of Popery and Presbyterianisme.

Eccles. 8. 11.

4.
a recorded
Holy Discipline
Chap. 4. p. 61.

§ 5. How this is pertinent to the Indictment of the grievous Malefactor, who stands before us in this Arraignment, I shall demonstrate so much the better, if I give some Examples of this Assertion, That a man many wayes may believe his own lie. The first occurring to my memory is that which I find in learned Buxtorf, and by him it is (b) recorded out of Rabbi Mosche Ben Majemon, who in an Epistle to the Rabbins of the City Marseilles, makes this relation of one Eldavid. That about 520. years agoe, he gave himself out to be the Prodromus of the Messias, and that he came to prepare the way before him. Upon this his pretension many Jews flock'd to him, as their Ancestors had done to Iohn the Baptist. But after the space of twelve months, this confident Impostor was apprehended: and being asked by a King of Arabia (before whom he was brought to be examin'd) what it was that mov'd him to do such things, his answer was (like that of the Scottish(c) Presbyterians) that he was moved to what he did by the Commandement of God. And when the King again ask'd him, what signe wilt thou give us whereby to induce us to a belief? Eldavid presently replied, Cut my head from off my shoulders, and a little after I will revive. The King, as he desir'd, cut off his head; but farre was Eldavid from making good what he had promis'd, by either recovering his old head, or by getting a new one. And so he proved himself to have been a false Prophet. But 'tis likely the man was serious; & deceived not others, untill his heart or his fancy deceived him, because he was willing to be tryed by a decollation, and dyed a Martyr to his Delusion. I find (d) another Example in the sedicious Presbyterians of Queen Elizabeths dayes, I mean Copinger, and Wigginton, and the rest of

Made appaerent
by four Exam-
ples.

1.
b Matmonides
apud
Buxtorf. in
Thesaur. ling.
sanct. p. 683.
usque ad 689.

c Spotswood
Hist. Scot. l. 6.
p. 330. 331.

d Bp. Bancroft
of Dangerous
positions
practised in
pretence of Re-
formation, and
for the presbyte-
rial Discipline.
l. 4. c. 10. p. 161.
162.

* Mr. Cartwright, Vdall, Traver, and r'e like, who were then im-prison'd.

3.
(a) Cicero de
Natura Deo-
rum l. 3.

4.
* James Nay-
ler.

Mr. B.'s Con-
cernment in the
promises.

"that Gang; who having fasted and prayed, both much and often, to try what method God would put into their Hearts, for the releasing of the * Brotherhood, as well as for the Reforming of Church and States, at last they found in themselves an impetuous motion (called by them and their brethren, *A Call from God*) to murder the Lords of the privy Council, and so to make an Insurrection against the Queen. And to prepare the peoples minds for the readyer acceptance of their purposes, they printed a pamphlet of predestination, as though by the Abuse of that Doctrine they meant to have laid their Intended wickedness upon God (they are the Authors own words) as if he should have moved them to such lewd Attempts. These things stand upon Records, transcribed from the mouths of severall witnesses upon Oath, such as were sharers in the conspiracy, when openly examin'd in the Starr-chamber. We have a third example in the (a) Tyrant Dionysius: who having spoiled the three Temples of Proserpina, Iupiter, and Esculapius, conceived his Sacrilege not only lawfull, but godly too; because the first did not drown him as he sail'd to Syracuse, nor the second strike him with a Thunderbolt, nor the third infect him with some great sickness. And if with these great Instances of Self-deceit we call to mind, and compare, what we cannot but have heard of the * man at Bristol, who thought himself to be the Christ, and was worshipped as such (by not a few both men and women) and was so foolishly wedded to this unreasonable Fancy, that for all the whipping in London, he would not admit of a Divorce, but carried it with him into the prison, and (for ought I hear) continues to embrace it untill this Instant, and defends this whoredome of his Invention, by pleading Testimony of Conscience, and the inward witness of the Spirit; if, I say, we compare this fourth example with the former, I think I need not here add a fifth.

§. 6. From what hath been said in the last two paragraphs, it appears to be a thing possible, that Mr. Barlee really might believe (at least some part of) his Inventions; by which of the four ways (§. 4) it doth not concern me to passe a Judgement. But that in some of his Falsehoods, he hath been a most deliberate and wilfull sinner, beyond the worst that I have met with, in all my Reading, or Converse, I shall shortly

mani-

Se&t.7. Mr. Baylee proved slanderous, &c.

5

manifest and evince, not by perswasive *Probabilities*, but by *cogent Demonstrations*; such as shall wring out an *Assent* from the most incredulous of all his *Friends*, I mean his *Complices* and *Abettors*. Concerning some of his Falsehoods I will be bold to say, that had he endeavoured for a wager, or been brib'd by me with a *Reward*, to frame his *Calumnies* so unproportionable to all the Rules and Arts of lying, as not to leave a possibility of his being believed by any Creature, he could not have given us a *lustier* experiment of his *Faculty*, by all the *Pangs* and *Tortures* of his *Invention*.

§.7. Now then, good Reader, give me the *steadye*st of thy *Attention*, and prepare thy self for an *Astonishment*. He begins to quit himself of the *Forgeries* which I had laid to his charge, in these following words.

He betrayeth himself by his indeavoured v. ndication.

W. B.

" * About what he hath of my (1) *Fictions* against
" him, of taking up things upon (2) *bare report*, or
" *simple hear-say*, about what I charge him with
" *Corrept. Cor. 39. concerning his being above sin*,
" and concerning the *deniall of the lawfulnessse of*
" *second Marriages, p. 73. of Ministers, &c.*

" *Ansiv. That I may at once quit my self from*
" *the Aspersiion of having indulged to any vain*
" *Credulity against him, I must once for all protest*
" *before God and men, that I know but three things*
" *in all my book, which I did so much as seem to give*
" * *credit to against him, and which yet I did not*
" *take up upon bare hear-say, &c.*

* Ch. 2. page 17, line 18, and so downwards.

* Note, that what he did not give credit to, he did not believe, for if he had, he must needs have given some credit to it. For not to believe is to give no credit; to which the giving of some credit is a direct Contradiction.

T. P.

1. Had not the man been so distinct in the later part of these lines, which he marks for an *Answer* unto the manifold *His wife charge*, I should have thought his two & *cateras* (but especially the first) had been the *wisest performance* in all his

1. & *catera.*

A 3

Book,

a See the
beginnings of
the 40. sections
of the third
chapt. of the
Div. Philo-
soph. Dis.

2.
His confession
sealed with an
Oath.

3.
That he gave
no credit to
the far greatest
part of his
Aspersions.

4.
Yet will not
make a Repa-
ration.
b Dedication.
p. 3.
line 1. 2.
* * Epist. Ded.
lib. pr. f. 9.

Book. For I had charg'd him in *one* (a) *chapter* with 40. *palpable Inventions*, which were the *Subjects* of so many *Sections*, all *conspicuous* in the *Front* of the severall *Sections*, and thereby *thrusting* themselves into the *Eye* of the *Reader*, and *expressed* all in his own words, and all referred to the *pages* from whence I took them. Mr. B. observing but *two* of the 40. in my epistle (set down only as a *specimen* of what the *Reader* was to expect,) sets them down with an *& cetera*, (but imperfectly too) and pretends to *acquit* himself from all at once. This is the bottom of his deep project, and my first observation. But *secondly*, He spoyles himself for a *projector* in the very next words. For he *rapps* out an *Oath*, that in all his book (without exception of a page) there are but three things that he knows, which he did so much as seem to give credit to against me. Reader, observe the man's *Confession*. Of those 40. great *Falshoods* which he delivered in his book with the greatest confidence in the world, he doth acknowledge 37. to have been *wilfully committed*, there being but 3. of all the number to which he gave any *Credit*. How great a *wickednesse* was that, to accuse a *Neighbour*, even in print, of so many *foule* things, when he makes *Oath* (even in print too) that he believed so very few? But this is the *'Appl' d' Sins*, the meer *beginning* of all his sorrows. For *thirdly*, there was a *multitude* of *Slanders* (besides those 40. thrust up together) which I observed out of *Mrs Pasquil* both in the first, second, and fourth chapters of my book. Of all which, when I expected that he would offer at a *proof*, or publish at least a *Recantation*, he puts me off with a *Solemn Oath*, that (excepting three things) he gave no credit to a syllable of what so ever he spake against me throughout his book. How then shall I, or the world give credit to him, if he can hardly believe a word of what himself speaks? *Fourthly*, since he confesseth with an *Oath*, that all his *slanders*, except three, were so transcendently *incredible*, that he himself could not believe them; why do we not find him upon his *Knees*, at an open *penance*, as he (b) *promis'd* no longer since then whilst he was dedicating his *Labours*? Here is his *'sateor* with a *wickednesse*, but where is his *'peccavi*, which he is wont to be at in a *penitent mood*? Does he think that his making a *lusty confession* of his *sins*, can intitle him to a *privilege* of doing as *wicked-*

wickedly as before? If so, we understand what is his Doctrine of Repentance, which doth consist of a Confession without satisfaction or amendment; (a goodly ornament of the Party, of which he would be reckon'd a Leading man.) Or does he think that slanders are peccadillos in the elect, of whose small Number (small I mean in comparison) he often gloryes that he is one? If so, what need such large Confessions, and so many offers to cry *peccavi*, when the omission of that also can be no more then a peccadillo? But I will follow him no farther in this his miserie, as being diverted by a greater. For sibly, he doth not only *sweare* that he gave no credit to all the things which he spake against me (excepting three) but that he did not so much as seem to give credit to them. Was ever Man so unhappy in the laying down so few words? that whilst he is saying a very great Truth [his giving no credit to what he spake against me] he should spoyle it in the same Instant with as great a Falsehood [his not so much as seeming to do it neither?] Doth he never so much as seem to give any credit to the Articles of his Creed, when he pronounceth them in the most positive and dogmaticall manner to be imagin'd? And was he not every whit as positive, every whit as dogmaticall, in pronouncing things against me, to which he here sweares that he did not so much as seem to give any credence or belief? I will put it home by an Induction of some particulars. When he said, that I gave out Faith to be the
 “ (a) cause of election, in my publick papers; and that I did
 “ not so much as deny that when two men are equally called,
 “ whereof the one converts himself, the other mis-carrieth, it
 “ is not (b) God, but Man that puts the difference; and that
 “ at Daintry in my Sermon I affirm'd God to have prepared
 “ Hell, for the Devil and his Angels, but (c) not for any
 “ wicked men; that I affected to be an (d) elector and Deter-
 “ miner of Grace; that I call'd in Poets, if not (e) Devils,
 “ to help me to blaspheme; that I was a Satanicall blasphemer,
 “ and (f) exceeded the Devil himself in blasphemy; (with a
 multitude the like) did he not so much as seem to believe what
 he said? or will he say that these things were rather for me,
 then against me? Or when he (g) professed in the presence
 “ of God, that he did much fear, that no man could write thus,
 “ but one wel-nigh in the same condition with Simon Ma-
 gus,

3.
 But seeks to
 secure an old
 falsity with a
 new one.

* Proved such
 by an Indu-
 ction.

a Co. rep.
 Corr. p. 15.
 b p. 15.

c p. 20.
 d p. 36.
 e p. 69.

f p. 102.

g corrup. Corr.
 p. 174.

"*gus*, adding, that I did openly blaspheme against Scripture, did he not seem to give credit to it? Either he did, or he did not. If he did not, why then did he profess it in the presence of God? and if he did seem to give credit to it, why then doth he protest before God and men, that he did not? Poor man! what hath he done? or what will he do? Can he escape doing penance upon his knees (as before he (a) promis'd, and hath now (b) repromis'd) when he hath not a mousehole through which to run from it? The many falsehoods which he affirmed in the word of a Priest only (for he is a Priest, or a Lay-preacher) he did lustily seem at least to credit: and did he not so much as seem to believe what he said upon his Oath? Behold * two Oaths as perfectly opposite to each other, as the Scottish Covenant was opposite to any Oath which can be nam'd. And will he do no penance for being perjur'd? At what Crevice will he creep out?

a *Epist. Ded.*

the first p. 9.

b *Epist. Ded.*

the second p. 3.

* His two

Oaths opposite
to each other.

His impossibi-
lity of escap-
ing at any
Crevice, either
from perjury, or
contradictions.

He cannot say, either in reason, or in charity to himself, that by his phrase of giving credit, he only meant taking up upon Report from other men. For 1. if that had been his meaning, he would certainly have express'd it in a significant Phrase; whereas *habere fidem*, to give credit, and *credere*, to believe, are [*ἰσχυραὶ*] two expressions of one thing. A man may give credit to the false suggestions of his own heart; and again his own Fancy may create such Fictions, to which himself can give no credit. 2. In that very objection which he proposeth unto himself, as that to which he must shape his Answer, there are two sorts of falsities with which he stands charged; viz. the Fictions of his Brain, and Things taken upon report: to the first of which he is to give his first answer, or at least his second, or to give a reason for the omission. 3. As a man is said to be vainly credulous, who believes his own jealousies without just ground, so had Mr. B. meant otherwise by that expression in that place, it had been more to his miserie, then now it is. For 4. no sooner had he sworn that he knew but three things to which he gave credit, but he immediately lets fall a fourth, concerning second marriages, which he confesseth to have taken upon the report of a Reverend Divine: which plainly proves him to be perjur'd, if he meant there were but 3 things which he took upon Trust. Nay 5. there were many amazing portentous falsehoods, with which

which he was charged in my book, and clearly proved to be guilty of; which he must either now say he had but taken upon Trust from other men, (and then he is perjur'd, as before,) or that at least they were the Issues of his Invention. Such was that of * rifling the Batavian Cabinet, and of being * beholding to such Roguish Pamphlets as Fur Predestinatus, and to † my Domestick Doctor Jackson, and to * Castalio for flowers of Rhetorick, &c. neither of which is in the number of those 3. fictions; to which alone he swears his having seem'd to give credit. And be it known to all his Readers, that he neither indeavours to prove the truth of those things, nor declareth his sorrow for their falsehood, but passeth them over in a very deep silence, hoping that I would forget them, as well as our less-concerned Readers. In a word: if he will say his meaning is, That of the Numerous Calumnies and Forgeries which I demonstrated to be such, (and himself also confesseth, partly implicitly, and partly explicitly) there were three, and three only, which he received upon Trust from some other man; he is not only perjur'd, as hath been shew'd, but also ownes the greatest wickedness that any man (in this kind) can be guilty of. It being much a greater fault, to be the Coyner of adulterate money, than only to take it with the one hand, and put it off with the other. That is such a betraying subterfuge, that I conceive he dares not use it. I have taken his words, not only in the most rationally, but the most favourable construction: and therefore knowingly he will not cast Anchor upon Quick-sands. But whither then will he fly for Refuge? He cannot say that the place is false-printed, for the sense is intire, the words exact, they are not alter'd in the Errata, nor yet with his pen, and he jogg'd up to London immediately before his book came forth, ('tis said) on purpose to set all right as he would have it. He cannot say that he excepted but three things only of some one sort, or in some one part of his Corruptive Correction; for the words of his Oath are these expressly, [“ I must protest once for all before God and men, “ that I know but three things in all my Book, which I did so “ much as seem to give credit to against him, and which yet I “ did not take upon bare hear-say, &c.] Observe good Reader. All his book, is the widest expression he could have us'd, whereby to justify me, and defame himself. Nor will his last

** See Div.
 P. 11. l. 1. D. f.
 ch. 3. p. 143,
 144, &c.
 † Ibid. p. 147,
 148, &c.
 * p. 149.

* Note, that in his p. 19. lin. 3 & 36. he confesseth those to be bare hear-says, which hearers were not,

6.
The best that can be said for him is vehemently bad.

a Epist. Ded.
p. 1. 4. 3.

words afford him any the smallest *chink*. For what he took * not up upon bare hear-say, he either saw, or felt, or smelt at least *afarr off*: and then why gave he no credit to them? or if he did, why did he not so much as seem to do it? or if he did, and did seem too, why doth he swear that he did neither, when in the very same Oath, he sweareth that he had reason and ground for both? Here he sweares that which implies a contradiction, and that within the compasse of not many words, of which his Oath is composed. For if he alledge (as a *Salvo* for Names, and Conscience) that the last words do not relate to any thing else, then the three particulars excepted, his Calamities will increase by all the things that he hath spoken in their defense, as I shall clearly demonstrate, when I come to consider them apart. & yet (the sadder is his condition) they cannot regularly belong to any other then those three; nor truly should I have guess't it to be his meaning, but that I know it his lesser Evil, and find him often at false construction, and so in charity would hope, that some degree of his guilt may be imputed unto his Ignorance, rather then all should be laid on the back of Conscience. Yet that he may not be ingratefull for so much favour as I afford him, (as he formerly hath been) I will shew him very shortly how ill he chooseth for himself, in case he chooseth to be thought a good Grammarian. But I may not yet passe from the present passage lying before us. For sixthly, I must not omit any means whereby to lessen the unhappinesse of this unfortunate Creature, if any means may be found for so good a purpose. The best excuse that I am able to prompt him to, is to put a speciall Emphasis upon the words [*I know*.] for so run's his Oath, [*"I must first once for all protest before God and men, that I know but three things in all my book, which I did so much as seem to give credit to against him, &c."*] But alas! this best of excuses is so vehemently bad, that I know not how he will be able to take it kindly. For if he did not see the greatest part of my book, nor of his own, whilst he was (a) labouring in the work of vindicating the later from the many high charges of the former, where were his Eyes? If he did see, but not perceive, whether went his understanding? If he did see, and perceive, but would not be known to do either, whereabouts lay his Honesty? If I rightly remember, *Busbequius*, in one of his

Seet. 7. by his own solemn Oath.

11

his *Embassyes*, tells us a story of some *Turks* (the great *Assertors* of Mr. Barlee's Doctrin of Decrees) who having a very great mind to be *drunk with wine* (which Mahomet's Law had forbid them) did first break forth into such a *show*, as they thought was sufficient to *fright* their Consciences into their feet, that so they might *revell* it without all *scruple*. Some such expedient our *Correptory Correitor* had need *devise*, if after his having published so many things against me, he will have an ability *not to know* them; or to know but *three* of them, and to *unknow* the rest; or *not to know* them to have been credited by himself, no not so much as in appearance. If by saying, he doth not *know*, he means, he doth not *consider* or *respect* them, it hath some Resemblance to his Doctrin of God's Decrees, viz. That God did decree the Reprobation of his Creatures, not without a foreknowledge of their *Actuall sins*, but yet without the least respect or consideration of them. *Seventhly*, it is to be noted, that Mr. Barlee doth imply it to be a very ill thing, for a man to have indulged to any vain credulity against a Neighbour; because he calls it an *Aspersion* from which at once he would fain be quit. And to effect his purpose, he must protest before God, that he gave no credit to any one thing which he spake against me in all his book; excepting those three, which shall be by and by mentioned. As if he thought it a lesser crime to slander a man against his knowledge, then to speak vvhat he thinks through vain credulity of disposition. For that they really vvere slanders (every one, except three) he doth more then confesse, vvhillt he protests before God, that he himself did not give any credit to them; vvhereby he proves them, by an Oath, to have been maliciously intended, and not embraced through meer credulity. Nay he is yet more unlucky: For in that he protests against his having been vainly credulous, and against his having taken those things upon hear-say, doth he not intimate unto us, that they vvere only the children of his invention? As if he thought it a finer thing, to spin a Forgerie out of himself, and not to give it any credit, then to be so credulous as to believe it from another. *Eighthly*, neither he, nor his Friends, can comfortably say in his excuse, that the vvords of his Oath vvere not carefully put together, and that through some inadvertency he hardly knew vvhat he said, but



7.

vvhat he gets by his deniall of vain credulity.

8

B 2

yet

yet his meaning was good enough, for this will render his guilt as great as any thing else, that he should swear he cares not, or considers not what. I can expect it from none but a common swearer, to protest before God even before he is aware. But neither is it credible, that that sin should serve for his excuse, because it was written, and read, (in probability very often) before 'twas printed. Were it available to say, that his intention and meaning was good enough, though infinitely different from the signification of his words, there would not be any difference betwixt the truest and the most slanderous speaker, as to an human Tribunal. But if Mr. Barlee should speak Treason against the Commander of 30. Legions, and then appeal to good meaning, I doubt such Logick would not preserve him. Nay ninthly, His invoking of God was clearly used as a Design, to wipe off the aspersion of being credulous. for so run his words, "That I may at once quit my self from the aspersion of having indulged to any vain credulity against him, I must once for all protest before God, &c. where the particle [That] in the beginning, is *ATTIATING*, that is, it notes the final Cause of his protesting before God; [That I may] is all one with [To the end that I may.] Nay tenthly, he offers in his Transgression of the third Commandment, with a positive [I must,] which needs must signify either his Duty, or his Necessity. Not his Duty, because it was lawfull to have omitted the attestation of God in such a case. but his Necessity (as he thought) for one of these two reasons: either because he was reduced to that extremity and exigence, that he had no other shift whereby to amuse one sort of Readers, (and then the necessity was but morally created to himself by himself;) or else because he was pre-determin'd to that abuse of God's Name, by such a Fatal Decree as he is wont to dream of, such as gives a necessity to all mens Actions, (and then 'twas a physicall necessity, not at all to be avoided, if we believe Mr. B. upon his word, or his Oath.) * But then, in the eleventh place, what a subtil Disputant is Mr. Barlee, who urgeth an Oath for an Argument? and no other Argument, except an Oath? I had accus'd him

9.
10.
His pretended
Necessity for
swearing.

11.
* Mr. B.'s Av-
gumentative
Oath. Not un-
like to Mr.
Hacker, who in
stead of mira-

cles, or reasons, whereby to prove that his Doctrin and Traiterous Design did immediately proceed from the spirit of God, fell into swearing, and groaning, and calling curses upon himself, if it were not so. Bp. Bancr, Darg. Post. ch. 15. p. 170.

of

of many *falsehoods* which he reported upon *hear-say* in several kinds, and other *falsehoods* which he *invented*, (which sure are worse;) and he, to *vindicate* himself, hath not any thing to say, but that he *protests before God and men*, &c. and to give us *Assurance* that this is all he hath to say, he tells us, *He must once for all protest*, &c. for though he inserts the word [*first*] yet there follows no [*secondly*] to which that *first* can have a regular relation. What *falsehood* is there, or can there be, which may not be proved to Mr. Barlee (by an argument *ad Hominem*) if wicked *Protestations* may pass for *proofs*? But what is the thing which he *protests*? not the *negative* to that which was laid to his charge, but a thing *impertinent* and *senseless*. For I accus'd him of his *slanders* and other *falsehoods*, (as things wicked in *themselves*, and injurious to his *Neighbour*) partly *invented* by himself, and partly taken up upon *bare report*; (and in that very *method* he sets them down in the *objection*;) I did never accuse him of giving *credit* to those *falsehoods*, but rather of raising such *falsehoods* as were *incredible*, and pretending nothing for his *ground*, but a *simple hear-say*. Now Reader, attend to his astonishing *Answer*. "I must once (saith he) for all, protest before God and men: that I know but three things in all my book, which "I did so much as seem to give credit to against him, &c. Would he have *justified* himself, or answer'd the *Objections*, he should have *protested*, or *proved*, one of these two things: that either he never said the things whereof he was accus'd; or if he did, he said *true*, and that for such or such reasons. Whereas he only *protesteth*, that of *all the particulars* in his book he believed but *three*, nay that he did but *seem* to believe those *three* too. And therefore *twelvishly*, Mr. Barlee *subscribeth* implicitly to my whole volume of *Accusations*, and stigmatizeth his *second* book, for *pretending* to vindicate his *first*. The reason is evident, because in this most *signal* and remarkable place, (wherein he *protests before God and men*) he doth not offer so much as to say, that they were not *Fictions* with which I charg'd him, but he *swears* that they were *Fictions*, by *swearing* that he gave no credit to them. For, what other reason can be imagin'd, why he gave no credit to them, but because he believ'd them or knew them to be but *Fictions*? Behold now the *streights* into which this writer hath

12.
His necessities
and streights
betwixt his
first and second
book.

cast himself (for I am only an *Index* to shew him *how*.) He must confesse himself guilty, for fear he confesse himself guilty. It must be his *refuge* to say, that he was *slanderous* before, that he may not seem *perjur'd* in having *sworn* that he was *slanderous*. I have his *publick Protestation* to clear my self, nay to clear the very charge which I brought *against* him. At least the *utmost* that he can say, is, that he excepted *three things*; which what they are, his next words tell us, by way of *reference*.

W. B.

* ch. 2. p. 17.
line 29. &
deinceps.

“ * *The first is that which here he hath, and which again he makes a great stirr about, Philanthrop. chap. 3. p. 81, 82, 83. The second is that about the 600. Copies mentioned by him chap. 3. p. 54, 55. The third is about the Dialogue of two Ladyes about Artificial Beauty, mentioned from p. 150. to 552. of chap. 3.*

T. P.

He gives the slip to a passage which would convince him of a double perjury.

a Corr. Corr.
p. 73.

5. 8. Now he names the *three things*, to which alone (he protested) he seemed at least to have given *credit*. But he *slily* passeth over that, of which in particular he *swore*, that he did not so much as *seem* to give *credit* to it, and yet that he did not take it up upon bare *hear-says*, &c. which must therefore be *examined*, before I go forward to the three particulars expressed. Whilst he was speaking of Gods Decree in relation to *sin*, he brake out most impertinently into these very words, “ (a) Look you to that formidable *Ergo*, who are said to be against all second Marriages of Ministers. This passage he was willing to give the *slip*, because he knew it would convince him of a twofold *perjury*. For first, if he did not *believe*, or give *credit* to it, at least he *seem'd* to do so, and yet he *swore* he did not, as hath been shew'd. and if he did *but seem* to believe the fiction (by having *printed* it in his pamphlet of *Predestination*) but did not believe it in good earnest, what a wicked *Impertinence* must it needs have been, to publish a fiction *quatenus ipsum*, without connexion to any syl-

syllable before or after ? as if in the midst of his thoughts concerning eternal *Predestination*, it had occur'd to his memory, that (the day before) he swallow'd the *Ace of Trumps*, and so forgot where he left: and then he remembered, what he thought a fine thing, (a shred of *Latin*) *Baculus stat in angulo*, &c. which suggested a slander from a pretended *hear-say*. And this inferres his *second perjury*. For his protestation before God referres to all that period (as hath been shew'd) and so to his pretention of *not having taken upon bare hear-say*. Yet he had printed, [that I was said to be against the lawfulness of all second Marriages of Ministers:] which how could he tell, if he never heard it ? If he heard it, he did *but* hear it, and then we know he is *for-sworn*; if he did not, 'twas his *invention*. Thus having shew'd his miscarriage, which he so cunningly huddled up; I will hasten to that which is more *amazing*, his *three excepted particulars* which are of most weight with him, and for which he thinks he hath most to say, [as being the *onely three things in all his book against me*, to which he protested his having giving some credit.] Stand forth, Malefactor, and name the *first* of your offences.

W. B.

" * *First, if my Reader will be pleas'd once more* * Ch. 2. p. 17.
 " *to turn to my Corruptory Correction, p. 39. he* lin. 35. and
 " *will find that I used my utmost care and diligence* thence to the
 " *to inform my self of the Truth of it, and I far-* bottom of the
 " *ther back is there, with a probable Argument from* page.
 " *what he hath in his uncorrected Copy.*

T. P,

§. 9. Now he enters upon that, which will *paradigmatize* him to all posterity: the *greatest slander* and the most *groundlesse*, that I believe hath been brewed in the brain of man. And because by that which I shall say, his utter *undoing* in point of *Credit* (if at least he hath any) must needs ensue; I desire his *well-willers* to carry this in their minds,

That

The first of his three excepted slanders.

That should I abstain from doing that which may seem a *severity* to Mr. Barlee, I cannot fail of being *guilty* of perfect *cruelty* to my self, besides a double *injustice* both to the *Truth* and to the *world*. I have turn'd to the *page* where the great slander is recorded, where I find a bare *narrative* of a pretended report from a *reverend Minister*, who is said "at first to have told him alone, and afterwards many more *Ministers* in his hearing, and as heard by him from my own *mouth*, viz. that I believe no sin to be in me, that I was *above sin*, that by my own power I could abstain from all *sin*; and that he wrote this Testimony as the Testator of it *did dictate* it to him.]

The slander, as
it lies in its
original.



First observe, that here is *nothing* of *care and diligence* expressed in *finding out* the truth of it, but only a *hearing* the words at one time, and *transcribing* them at another. Here is not a *syllable* concerning the *care* which he took, to try the *truth*, or the *falsehood* of that report: for the *finding out* of which, he professeth that in that place (p. 39.) he *used his utmost* of *care and diligence*. To find out the *truth* or the *falsehood* of such a *strange Tale*, he should have examined the Relator, about the *time* when, and the *place* wherein, and the *occasion* upon which such words were spoken: he should have asked *who heard them* besides himself, and have told him (out of *St. Paul*) that against a man of my calling (which is their own also) an *accusation* is not to be admitted but before two or three witnesses: he should have consulted with me about it, to try if I did remember, or would *acknowledge* any such words, or any other words like them, or if I never said something which might occasion such a *mistake* in him who heard me; or if that would not prevail, he should have tryed to catch me in *several stories*: he should have moved every *stone* to have found out the truth, had he used his *utmost* of *care and diligence*. But what did he in stead of all this? he bids us look, but *whither*? to his p. 39. for *what*? even his *utmost care and diligence*. wherein employed? in *finding out* the *truth* of what was told him by a *Reverend Divine*. wherein did his *utmost* both *care and diligence* consist? in giving ear to the words, and in writing them down. Here then is one *falsification* in the beginning of his Defence.

1 Tim. 5. 19.

Secondly,

Sect. 9. and groundlesse Slander.

17

Secondly, He pretends to no more than a naked *hear-say* for the *Invention* (for so I shall prove it in the end;) where- as he swore a little before, that he did not take it up upon a bare *hear-say*. Nor doth he pretend, that any more than one man did ever say that he had heard me to speak such words; and he a *Sympresbyter* of the *Gang* too, who cannot therefore pretend to so much as one *witnesse*; but the Apostle saith expressly, An accusation must not be received against a *Priest*, without two or three *witnesses*: and *παρά τριῶν ἁποστόλων*, to admit, or receive, a *Complaint* or *Accusation*, was but the first part of the three, which were to goe before the sentence in the judicial proceedings among the *Jews*, by which that Text must be explain'd: next the complaint must be confirmed by the oaths of those *witnesses*: and because the *witnesses* may be *perjur'd*, (whether *brib'd* with money, or *suborn'd* by their own malice) the cause is thirdly to be searched, and considered by the *Judge*. for if the *witnesses* are two, but made appear to be sons of *Belial*, if they are proved to be greedy of filthy lucre, or if the *Plaintiff* is known to be a *lezebel*, and apt to be a *suborner* with either money or moneys worth, if *Naboth* is known to be both honest and religious, and yet accused at once of blaspheming God and the King, if *Ahab* is known to have been in love with *Naboth's vineyard*, and that he could not obtain it by fairer means, a considering *Judge* will be suspicious of such mens oaths. But Mr. Barlee's Informer is the original accuser, and cannot be his own *witnesse*; for where two single men say *yea*, and *no*, to one sentence, the result is nothing but *ἄνυλος*, an endlessse strife of contradiction. a Heb. 6. 16.

2.
No more then
a hear-say, con-
sary to his
oath.

* See D. Nor
Hammond's
Annot. on the
place.

Nay thirdly, that one Informer is but pretended; neither named in the first book, nor now in the second; and I really believe he is not yet christen'd. If there is any such creature, let him not bide his head and his name together; nor any longer expose his brother *Zelot* to shame and censure. If his Name be *Simeon*, let him not suffer little *Levi* to bear the whole odium of such a slander. At least let Mr. Barlee have so much mercy upon himself, as to lighten his load of guilt and hatred, by laying part of it upon a new pair of shoulders. When I reported that I had heard of the *Primates change*, I thought my self obliged to name my Authors, first in private,

3.
Mr. Barlee
provoked to
name his In-
former, if he
baid any.

C

and

and now in print. And if there is any other case wherein this Justice shall be requir'd, I will not fail to perform it, or make satisfaction for the wrong. I require no more of my Accuser, then what I offer at his Demand. If he had an Informer on this side his bosom; or his Brain, let him be brought into the light, that the deed of darknesse may be made manifest, and Mr. Barlee be freed at least a Tanto. But untill he doe this, he must remain on that Gibbet on which he hath truss'd himself up. His upper lip must be thought the reverend Divine unto his lower; or his tongue did distare, whilst his ear and his hand did both receive the information; and so at once he is Simeon and Levi too.

4. But fourthly, that I may force him by cogent Reason to take this course, which is more for his interest, then he can think it to be for mine, (for whilst he names not his Informer, he is concluded to have none) I shall intreat him to remember, that he may make it a leading case to as many sons of Belial, as either for malice, or for money, shall ruine themselves, or their dearest friends, in point of fame, or fortune, or life it self, by raising a false Report, upon pretence of an Author without a name, if it were fit that such a report should passe so easily for its own proof. As for example, If I my self had any malice to Mr. Barlee's person, or any love to his parsonage, or any envy of his parts, or had been publickly non-plust in some dispute, and thereupon had a design to contrive his mischief, I could easily publish a Declaration,

Motives used
to that purpose.

From parallel
slanders which
might be rais-
ed upon him.

a These are Mr.
Barlee's words
ch. 2. p. 19. li.
9, 10, 11.

"That September the eight 1649. he was found under a hedge in the act of Adultery, and that this I was told by three godly Ministers, who riding that way, were all three witnesses of the thing. And many yeares before, when Mr. Barlee was in Holland, he was commonly drunk every week, as three Dutch Merchants told me, first when I was alone with them, and afterwards upon the Exchange, when many more heard it as well as I, and this they protested to have been eye-witnesses of; and they were most (a) conscientious men, who I think made as much conscience of not telling or believing lies, as any men in Holland. Such slanders, I say, I could invent, or cause others to invent, if I had his Conscience (which God of his mercy, and by his grace, defend me from) or if I could indure to repay him in kind.

kind. Nay let Mr. Barlee lay to heart, that these two *fictions* are more commendable, or (to speak more exactly) lesse intolerable than *his*. First, because in the former I name the year, and the day, and the place of commission; secondly, because I pretend to three witnesses, all as reverend as his one; thirdly, because the subject matter is much more probable (as I conceive) then that which is the subject of his invention. Or I could say, "that Mr. Barlee had kill'd a man in his wrath, when he was at *Leyden*, for worshipping him in dispute about the point of Prædestination, and thereupon fled into *England*, &c. and for this I could give a more probable Reason, then he can give for my saying, *I am without sin*, &c. for is it not true, that he was at *Leyden*? and that he came into *England*? and that he is *strangely choleric*, (as himself confesseth) and that he is *vehement* in dispute? *impatient of opposition*? much more impatient of being worsted? And since wilful murders are sometimes committed, manslaughter often, in fits of passion; is it not infinitely more probable, that fire should burn down a house, or a choleric man kill in a fit of rage, then that a man should say, he believes he is without sin, and above sin, and by his own power can keep himself from sin, who hath breathed nothing so much as confessions of sin, ever since his very boyage? The former case hath so much colour of probability in it, and Mr. Barlee hath discovered so much virulence of spirit, that many men have consider'd how great a happiness it is, that neither he, nor his kinsmen, have got the power of the sword.

And that with more probability,

Nay fifthly, should I invent such a slander as one of those above mentioned, I could have such an advantage as he is not able to pretend to: for I could say, that my three Dutchmen, or my three Reverend Divines (from whom I had my Intelligence) are all six dead, and so escape the necessity of bringing them forth to the Tribunal; whereas Mr. Barlee's one man is implied by him to be still alive (as we shall happily observe anon.) And truly (Reader) the chiefest Reason why I use these Impellents, to force my confident Accuser unto the naming of his Informer without delay, is my rational jealousy and fear, that if he stay a long time before he doth it, he will impute it to any Minister within the compass of his Acquaintance, who betwixt this and that shall chance to

5.
And greater hopes of escape

The Reasons of these motives for the finding of the Informer.

** ch. 4.
149 li. 3, 4, 5.

die; or else, for want of a better way, he may take an occasion to die himself; at least he may hope to be my *Surviver*, and then may use me as well as Mr. *Rivet* and others have used *Grotius*. And because I find at the later * end of his book, he hath provided a pretense for his saying nothing to this charge, by professing to be * "resolved to cut off all the "advantages, which in this kind I may take against him, and "so cut them off by an obstinate kind of silence for the future; I am afraid he will pretend he must not answer to my charge, because he dares not break his promise; and that the clearing of himself (by aspersing the Minister who did inform him) will not any way consist with his obstinate kind of silence, nor with his stedfast Resolutions of cutting off all my advantages from this day forward. But this is just as if a *Felon* should take an oath before his trial, that he will cut off all advantages by an obstinate silence, and refuse an answer to his *Inditement*, under pretense of his duty to keep his oath. Indeed I have heard of a cunning *School-boy*, who when the Master was brandishing (over his back) the terrible Instrument of his anger, besought him only this favour, that he might not be whipt until he first had said his prayers. The Matter pleas'd with the petition, thought good to grant it. Why then (said the Boy) I will never say my prayers until I am grown too big for such correction. But Mr. Barlee must consider, that if he shall refuse to name his Reverend Informer, because he resolved to write no more, and confirm'd it with his promise in the conclusion of his book, the Slander will be ascribed to his invention. Or if he will not write, he may read at least before the *Magistrate*, and take the advantage of being *Plaintiff*: for if he hath not slander'd me, nor his Informer neither, then they may worthily implead me for all this wrong. And therefore let me persuade him, either to crave my forgiveness, and to make me a little satisfaction, (for I will not rigidly require my due) or else let him speedily produce his man, who was the Author of his Report. I know that most *Souldiers* doe love to make a golden bridge to a flying enemy, because even cowards, and conquer'd men, will doe strange things when they are desperate. But so sure am I of being innocent, as to that wherewith I have been slandered, and so very desirous to know the bottom of the report,

report, that I will not willingly accept of Mr. Barlee's *Terriverfation*, nor to much as afford him a wooden bridge. For fuppole the worft that can arrive, to wit, that he and his *Conjuro* fhould both confpire to be *perjur'd* at a dead lift, or fuborne *false witnesses* (as *Iezabel* did;) yet fo much doe I rely upon the *Integrity* of my *caufe*, (and upon the good providence of God upon it) that if I could not evince them to be *suborn'd* and *perjur'd*, by either the *multitude*, or *ftrength* of *reaſons*, I fhould not deſpaire of a *miracle*, for the making a *Diſcovery* of Truth and Falſhood. But I find I am fo farre from having ſpoken the *Totall* of what I have to ſay, for the proving this *slander* to be *demonſtratively* a *slander* (however *demonſtratively* prov'd already) that I doe think it fit for another Section.

§. 10. Becauſe a *nameleſſe* Informer (he knew) was worth nothing, he tells us that he *back't* it with a *probable Argument* from what he found in my *uncorrect* Copy; that is, from a *manuſcript*, which he tranſcribed, I know not *when*, nor from *whence*, nor with *how many Interpolations*; ſuch as I never yet ſaw, nor would he ſuffer me to ſee it when I *deſir'd* that favour by way of *Epiftle*. Yet he *confefſed* in his *Epiftle*, that there was *non-ſenſe* in two places, and that if he ſhould lend it, I could not poſſibly read it; and other Tranſcripts which I ſaw, were ſtrangely alter'd from my *Originall*: and yet he calls this my *uncorrect* Copie (*uncorrected* indeed of all his *Interpolations*) and to the world of Readers who never were in his deſk, nor had ever a *ſight* of his *Manuſcripts*, he citeth no body knows what, to prove his *Slander*. How much better might I accuſe him, of having written whatſoever I pleaſe to fancy, who have ſo much of his *own hand* whereon to *father* it? But *ſecondly*, admit in his *Manuſcript* there are ſuch words from whence he can draw a *probable Argument* (as by and by I ſhall ſhew the *contrary*) yet is that ſufficient to back a *ſtory*, which if not *true*, is an incomparable *slander*? *Probable* is that, which as it may poſſibly be *true*, ſo it may poſſibly be *false* too. Behold the manifold unluckineſſe of this *Diſputer*. The very *Topick* from which he argues he *confefſeth* to be *Apocryphall*, a *jenſcay-quoy*, an *uncorrect* Copy in the dark, a *Manuſcript* lying in his *Deſk*, or at leaſt in his *cloſet*; and yet from this *unknown* thing he pretends to no

How Mr.
Barlee ſpoiles
himſelf by his
pretentions to
a probable
Argument.

2.

more then a *probable Argument*, which he hopes will *perswade*, but cannot hope it will *prove*, unless he understands not what [*probable*] signifies, and so hath printed he knew not what. But *thirdly*, his greatest unluckinesse is yet to come. For that which he calls a *probable Argument* of my having said, [*"I am without sin, and above it, and by my own power can abstain from all sin,"*] is rather a *probable Argument* that I never said it. Because the words which he citeth from the *manuscript Copy* (which he calls *mine*) are expressly these; [*"You say that Adam's (a) sin was none of our own, contrary to the Apostle Rom. 5. 12."*] In which few words, how many wayes hath he miscarried, and even *ruin'd* his own interest, for which he spake them? For 1. suppose I had said, that *Adam's sin is none of our own*, had I thereby inferred that we are *without sin and above sin*? had I not rather infer'd the contrary, that though *another mans* sins are not *ours*, yet *ours* are *our own*? Is there no difference betwixt *another man*, and *our selves*? the *things* of another, and the *things* of our selves? and was not *Adam* an *other man*? was not *Adam's whole person*, (*body, soul, and spirit*, and the *qualities* of each) a *different thing* from *our persons*, *bodies*, *souls*, and *spirits*, and all *personall qualities* whatsoever? Every child could have taught Mr. B. that though *Adam* and we do agree in *specie*, yet we are (with a witness) *numerically different*. 2. It seems Mr. B. is so *unsufficient* for the *Ministry*, that he knows not what is meant by our *original sin* amongst the men of his own way. He thought that *Adam's actual sin* of eating the Apple had been that which we call *original sin* in *our selves*: which none of his party (if they have more wit then he) will ever say: and (b) if they should, they would imply *unavoidably*, that our *original sin* is not *inherent* in our souls, but *only* in *Adam*; who being *forgiven*, *dead*, and *happy*, hath that *sin* done away from his *imparadised soul*, and so there is no such thing remaining as *original sin*, by that doctrine. And by the same it would follow, that *original sin* is *actual sin*, that *actual sin* is *no sin*, that Mr. Barlee's Daughter is *guilty* of his *books*, (as having been in *ipsis Lumbis*) though she never had a *hand* in them, and I verily believe was never *willing* they should be *written*. 3. But if I had said, that *Adam's sin was none of our own*, and had *implied* thereby

* Correp. Corr.

p. 39. lin. 22,

23.

a Concerning
Adams sin, and
ours and origi-
nall sin, and
actual, both in
him, and in us.



b How Mr. B's
notion of it
renders to
Pelagianisme
and to other
aburdities.

thereby what he supposeth, yet having spoken in the plurall number, including all the posterity of Adam, of which Mr. Barlee is a part, I had by consequence implied that every man in the world (Mr. Barlee too) is without sin, and above sin, and by his own power can abstain from all sin. And thus we see that Mr. B. was an unpolitick projector: for he should have fancied my words were these, *Adams sin was none of mine own*; but he would needs have it thus, *Adams sin was none of our own*. 4. (a) That which I call original sin in myself, is the "pravity of my nature, my corruptnesse of Dispositions, by which I love darknesse better then light, unlesse God by his Grace doth make me able to choose better, to have better loves, desires, and inclinations, then I can possibly have without it. And through this pravity of Nature there is not any meer man who can possibly be without sin. And the spirit of this Doctrin doth run through all that I have published from presse or pulpit. But I (b) must not lye, and speak non-sense, and abuse the Scriptures, and imply a thousand contradictions, for fear of displeasing an angry Neighbour. I say, I must not commit these Crimes, by saying that *Adams sin was very really mine own*. Indeed if Adam had never sinn'd, I hope I should ever have been Innocent. But Death having entred into the world by sin, and sin by Adam, I have too many sins which are peculiarly mine own, (both Original and Actuell) to need another man's sin for the completing of my Number. Perhaps a few country people, who have been taught by such Pastors as were put besides the right use, when they were dedicated to learning, may think it sense to say, that *Adam's sin was our own* before we were, or that *his sin* which began above 3600. years since, did also not begin till yesterday when we were borne, or did begin a thousand times, and was ten thousand times begun before its beginning. Such men as these must be taught to say, that all our own sins did enter by Adam; not that our sins were Adam's, much lesse that *Adam's sins were ours*. And before I shew this from Mr. B's own Text, (which he thought had been pertinent, but is nothing lesse) I will thus reason him into his wits. If *Adam's sin was none of Mr. Barlee's own*, it was none of mine or thine, Reader: but it was none of Mr. Barlees own. For did he eat of the fruit in the midst of Eden, many

a My own Account of original sin in myself.

b Why I say that Adams Actuell sin is not numerically in me own.

* Job. 8. 57.

a Concerning
a mans being
born in sin.
What is not
meant.

b what is
meant by it.
c Rom. 7. 23.

5.
d Concerning
that Text, By
one man sin
entered into
the world, and
death by sin.
e The Absur-
dities which
follow from
Mr. B's exposi-
tion.

thousands of years before he had a mouth? no more did I, or
t'other man. What the Jewes said to Christ (and very rational-
ly in respect of his *Manhood*)* *Thou art not yet 50. years old,*
and hast thou seen Abraham? that may I say more rationally
of my self, I am not yet 40. years old, and have I ever seen A-
dam, whom Abraham was too young to see? and could his sin
be mine without my commission? and could I commit it with-
out existence? Nothing is mine in any sense, (right, or wrong,) *unlesse I find, or conquer, or purchase, or inherit, or claime*
by prescription, or receive it by deed of gift. Now it cannot
be pretended that *Adams sin is mine own*, unless by right of
inheritance, and that is but weakly pretended too. For when
I say in my (a) *confessions and prayers*, that I was born in
sin, and in sin my mother conceived me, and the like, I do not
mean that I was born in the act of eating forbidden fruit
growing in the midst of the Garden of Eden; nor that I did
eat it with *Adams mouth* before I was born; nor that my
mother Eve conceived me in sin as she once conceived Cain
or Abel; nor that I was born in the guilt of those actual sins,
which my mother committed, who brought me forth into the
world; but I (b) mean that I was born in *original sin*, that is,
a *pravity of nature, a corruptnesse of disposition*, which makes
me naturally prone to obey the law that is in my (c) *members*,
& to rebell against the Law which God hath imprinted in my
mind. So that that which I inherit, is a *depraved nature*, com-
mon to me with all mankind, considered in *specie*; but nu-
merically consider'd, it is peculiarly mine own, and no mans
else. Whereas if I inherited (in a proper sense) as well the
sin, as the substance of my progenitors, then the sins of my
particular immediate parents would be mine own, rather then
Adams. And therefore (fifthly.) let us consider, how per-
fectly contrary to common sense Mr. B. opposeth that Text,
(d) *Rom. 5. 12.* where the Apostle saith, that by one man [*Ad-
am*] sin entered into the world, and death by sin. He doth not
say, that one mans sin is the peculiar sin of all men, or all mens
own, (as the word was:) nor can he mean it in such a sense, as
if the *numericall sin* of Adams eating the Apple, were suc-
cessively propagated (as mankind was) throughout the uni-
verse of men. (e) for then, as all the sons who descended from
Adam, were the same kind of Creatures that Adam was, to
wit

wit men; so all the *sinners*, as sinners, descending from Adam, should be the *same kind* of sinners that Adam was, to wit *Apple-Eaters*, and eaters of that *Apple* which was forbidden. (a) And it every thing of man which entered into the world by Adam were Adam's own, and our own too, then as Adam's *sin* should be our *sin*, so his *personall qualities* and *members* should be our *own* too. And Mr. Barlee must say, that Adam's *Nose* was Mr. Barlee's *own Nose*, or deny himself to be Adam's *Son*; or say that he was born *without a Nose*, and that this which he now weares, is not an *originall*, but an *actuell Nose*. he must say that Adam's *Death* was our *own*, if his *sin* was our *own*, by force of that Text Rom. 5. 12. which saith, that *Death*, as well as *sin*, did by one man enter into the world. Now then let us observe the utmost force of his probable Argument. (b) [“Mr. Pierce said in his uncorrect copy, that “Adam's *sin* was not our own: & St. Paul saith, that by one Man “*sin* entered into the world: therefore it is probable Mr. Pierce “said, That he was without *sin*, and above *sin*, and by his “own power could abstain from all *sin*.] By the very same Logick, (but with a greater force in some respects) I will prove that Mr. Barlee doth probably think he shall never dye; (but either be translated, or live *immortall* upon Earth.) For he doth probably believe (c) that “Adam's *Death* was none of “Mr. Barlee's *own*: and St. Paul saith, that by one man *Death* “enter'd into the world, Rom. 5. 12. therefore it is probable, “Mr. B. believeth, that he is without death, and above death, “and by his own power can abstain from dying. Besides; the same Apostle that saith, By one man *sin* entered into the world (v. 12.) doth also say at the same time, that by the righteousness of one, the free gift came upon all men unto justification of life, v. 18. from whence how many inconveniences will arise to Mr. Barlee, and to his *Doctrins*, as well as his *ways* of arguing, I leave to be observed by the considering Reader. Having shewed how little he understood that saying, that by one man *sin* enter'd into the world, &c. I will but add that the meaning is only this: It was by Adam's eating the forbidden fruit, that we are all of us obnoxious both to *sin* and *mortality*, as being born after the image and likeness of Adam. Δι' ἑνός, by one, as by an instrument, which Satan used; or Δι' ἑνός, by one, as by a door, at

a A second absurdity.

b The utmost force of Mr. B's Argument.

c Its absurdity shewn in a parallel case.

D

which

which *sin enter'd*, and *Death by sin*. not that Adam's *sin* and *Death* were both our own.

But notwithstanding the *lesse then nothing* which Mr. B. hath alledged for his report, that I said *such things* as must needs imply me to be a *Ramer* (a *Self* which follows *his* principles, for want of *mine*) yet he adventures to proceed (not foreseeing what I have shew'd him) in that *desperate* manner which now ensues.

W. B.

* Chap. 2. p. 18.
lin. 132, &c.
† † Observe
Reader, that
both those
Tales had one
Aurhor: and
that in the first
he conceales
the worst part;
which was,
that I said
there was no
sin in me, and
that by mine
own power I
could abstain
from a'l sin.

" * The Minister from whose mouth I took up
" † both the Reports, about his maintaining himself
" to be above † sin, and about his Deniall of the
" lawfulnessse of second marriages of Ministers, is
" not a man of mean Note in the Ministry, nor far
" off, with whom, since this last book of his came
" forth, I have divers times conferred about these
" reports; and he professeth, that upon any just oc-
" casion he will justify them to his Face; and stands
" amazed at his impudent Denyall of what he then
" said to him. Methinks therefore his marginal
" Finger p. 81. is but like that of the naughty one
" who bespeakes his own impudence with his fingers,
" Prov. 6. 13.

T. P.

He betrayeth
his crime with
his excuse, and
blasted his
first Informer.
a See Div.
Philan. Def.
cb. 3. p. 81, 82,
83.

§. 11. First it ought to be observed, that what he barely reported in his first book, he barely repeatech in his second, without replying to those (a) *ten things*, which I had returned in my Answer to that incomparable report. and yet he said in his Title-page, that he had made a full Absterfion of all calumnies, &c. thereby implying this confession, that those were far from being Calumnies, from which he hath not endeavour'd to clear himself. This is a speciall point of his necessary Vindication, to acknowledge the enormities which were laid to his charge, even whilst he labours to deny them. To sing the

the same song, in the very same notes, with this ridiculous difference, that he who before was a Reverend Minister without a Name, is now a namelesse Minister of no small Note, what is this but to be stomach full in the midst of a confession? and to betray his Crime with his excuse? Secondly, he confesseth a little after, that that Minister who told him, I was the Author of Artificial Handsomnesse, although a * conscionable Divine, was yet a Deceiver in that point. And if he was cleared by his conscionable Informer, why did he not suspect his man of note too? since I was much more likely to have pen'd that book, then to have given occasion for such a slander. Nay thirdly, he confesseth, (in the passage lying above) that his man of no mean note in the Ministry had foulely wrong'd me in one thing which he related, [viz. my denying the lawfulness of second marriages of ministers,] and why might he not have thought, that he as foulely wrong'd me in the other, [viz. my saying, that I was without sin, Sec?] That he wrong'd me in the former, by Mr. B.'s confession and Oath too, I prove from those words which were the subject of my seventh section, where he protested before God and men, that there was nothing in all his book to which he gave credit so much as seemingly, except those three things, of which this, concerning second marriages, he knows, was none. And by this we may see, that Mr. B. wants a good memory the most of any man living, unlesse I may except his Reverend Minister. For as if Satan had betrayed him, since he slunk from the mention of second marriages, when it concern'd him nearly to crave my mercy, or at least to prove he did not need it, (which yet he could not prove without a confession of being perjur'd, as hath been shewn §. 7.) he here confesseth the same man (that is, probably, himself) to have been the Author of both reports; as well of that which is acknowledg'd to be false, as of the other which is still pretended to be true. Thus he useth his Brother presbyter, (as the men of his Leven do use the Catholick Church) whilst he relies upon him in one thing, as an infallible informer, and yet esteems him in another an arrant cheat. But fourthly, the greatest jest is, that he should leave his informer in his more tolerable invention, and stick fast to him in that which is more impossible to be true. For I did really dissuade a neighbour Minister from a

2.
* p. 19. lin. 9.

3.
His second Informer is excused by himself to have been a Forger.

4.
How his Tempter betray'd him in the choice of his invention.

plurality of wives, though the Arguments which I used were taken only *ab incommodo*; which might give a slander some kind of colour, or pretense. But so infinitely distant hath my tongue ever been from that *impious* boast of being without, and above all sin, that I never spake any thing like it, never any thing that look'd that way, or that might give an *Eve-dropper* and an enemy the least occasion of mistake, but as much the contrary as any man hath ever spoken. He might have said with more skill, that *Christ* and *St. Paul* were against all marrying, because they both preferred the single life. Or being resolved to say an ugly thing of me, he might rather have given it out, that I pretended to be a *Prophet*, sent in the Spirit of *Elias* as a forerunner of *Christ* at his second coming; or that I us'd to say *Mass* in a *Cope* and *Surplice*; or that I was *Canon* of *Saint Croix*; or any other strange thing, rather than that I said, I was without sin, &c. And yet to gain some credit to this wonder, he saith "he hath diverse times conferred with his man of note about these * reports, who stands amaz'd at my impudent denyall, and upon any just occasion will justify * them to my Face.]"

Observe
him speaking
in the plurall.

How the Trick
of his confi-
dence is an
Argument of
Distrust.

§. 12. The more desperate the prance is, the greater confidence is needfull to make it prosperous. When the besieged *Romans* were almost famish'd in the *Capitol*, and had no provisions now left besides a few loaves of Bread, they cunning'y threw out those loaves at their besiegers, that so the enemy might swallow a strong belief of their plenty. And still the guiltiest malefactor is the readiest to wish the earth would swallow him alive, if he was ever suborned to bear false-witness. Some mens sins are so great, that to protect them from a discovery, they think it needfull to make them greater. If *Laban's Teraphims* are stoln, and searched after very narrowly, they must either be restored, or else (a) concealed with a lye. *Dioxippus* was innocent, and yet did (b) blush at his inditement: But the (c) whore in the *Proverbs* did wipe her mouth, and say that she had done no wickedness. Mr. Barlee finds it concernes him to be as confident as the best; and I wonder how he mis't of rapping out the other Oath. But it happens to Him, as to most malefactors, that he reveales his guilt in his indeavours to conceal it; and may say of the tongue, what *Diana* did of the countenance,

a Gen. 31. 19.
35.
b Sæpe minus
est constantiz
in rubore,
quam in culpa.
Qu. Curt. l. 9.
p. 294.
c Prov. 30.
20.

Hes

Hon quam difficile est crimen non prodere! -----

For not remembreing that " he protested before God and men, " *that*, except three things, he knew nothing in all his book " *which he had spoken* against me to which he gave the least " credit; and again not remembreing, that the report about *second marriages* was none of *those three*; and again not remembreing, that he was *now* only to speak about the *first* of those *three*, (viz. my saying, that *I was without sin*, &c.) he links that of *marriages* together with *this* (quite out of its place) and saith that the *same man of Note* will justify both. Inasmuch that Mr. Barlee should have excepted *four things*, from the multitude of *those*, to which he swore he gave no credit. For that now he gives credit to *that* which he swore he gave no credit to, appeares by his charging me with *impudence*, both in the person of his *Informers*, and from *himself*, and both within the space of 3. or 4. *lines*. or else he chargeth me with *impudence* against his own *conscience*, and in violation of his *Oath*, because he swore he did not credit; what now I must be *impudent* for not crediting my self. Which of his sentences will he adhere to? if to the later, he is *perjur'd*; and if to the former, a *causelesse* Rayler. Secondly, I do not wonder that his informer admires my *impudence*, since himself is so *bashfull*, as not to shew us his *head*, and even to *hide* his very *name*. Good modest creature! He runs *behind* Mr. Barlee, before he *railes*. He goes on the other side his *stalking Horse*, that I may not discover by *whom* it is that I am *shot*. This is now the *second time* that we have heard of him in print, *sine nomine*, *sine Tribu*. And turning his own back to me, (as being *asham'd* of my *impudence*) he tells me (by his *Vicar*) what he will do before my *Face*. Once more therefore I send a *challenge* to this *Anonymous* man of *Note*, (unlesse his name is *Mr. Outis*) to shew himself *above-board*, and either publickly to *confesse* that he hath *abused* Mr. Barlee, or to declare that Mr. Barlee hath slander'd *him*, or to prove that I have injur'd *both*, or to acknowledge that *both* have injur'd *me*. Mr. B. implyeth his being yet *extant*; and therefore let him not say with the man in the Comedy, *Non possum audire, quia dorm'o*. Nay thirdly, he is not only *alive*, and *mettlesome*, and wonders I am so *impudent* as not to own being a *Ranter*, when it pleaseth his black Majesty

How he runs on the Symplezades of being guilty either of perjury, or causelesse railing.

2.

The shamefull modesty of the informer.

He is challenged to appear.

3.

Mr. B. makes more way to the discovery of his slanders.

to have me thought *such*, but " he is of Note in the ministry, " and not far off. This is better then all the rest, at least as good for my purpose. For now I shall prove by an *induction* (I thank Mr. Barlee for this *assistance*) that the *slander* is an *unlucky* one in severall respects. For I can easily number all the *Ministers of note* in this part of the County. With one part of them I have never had any discourse; with another part of them I have discoursed only in publick, when many persons upon their *Oaths*, will and must be my witnesses, that I never utter'd any such thing, as that I was without sin, above sin, and by my own power could abstain from all sin. nor doth Mr. B. so much as pretend, that I was heard speaking thus by more then one. And the ministers of note are very few, in this County, with whom I have ever discoursed singly. And those few have been *such*, who have not only still treated me in friendly manner, and censur'd Mr. Barlee in a high degree, but they have given me such characters *behind my back*, as have much exceeded my small deservings. I am tempted to name them; but that I think I ought not without their leaves, least they should be in some pains, and look with suspicion on one another, as the * *Disciples* did when Christ said, that one of them should betray him. To one of those Ministers I once affirmed in a letter, that I was, and would continue, (by the grace of God assisting me) free from the great abomination of the Presbyterian Directory; but that was far enough from saying, I was without sin, because there are many other sins besides complying with the Directory. I said to another by word of mouth, that we did many times resist the grace of God. He said, he could not, being one of the Regenerate. And whether did he or I imply, that we were above sin? This is the utmost I can remember I ever spake, whereby to give him any occasion of so impertinent a slander. Fourthly, if Mr. B. hath diverser times discoursed with his Informer, and his Informer hath answer'd as he reports, he is perhaps of their number (spoken of by Bp. Bancroft) who come to believe their own lies meerly by telling them too often. Fifthly, he saith his Minister " will justify his two Reports upon any just occasion. A likely matter, when upon two such occasions already offer'd, he hath so valiantly hid his head, and taken the courage to be namelesse. When that time comes, that he can

* They looked
one on another,
doubting of
whom he spake.
Job. 13. 22.

4.

† Presented
Holy Discip.
cb. 4. p. 61.

5.
His signal Ter-
giving sign.

can think it a *just occasion*, I shall prove him *Brother* to those two, who took their *Oaths* against *Naborh*. But betwixt this and that, bear witness Reader, that Mr. B. hath accused me a *second time in print*, of saying that which is said by none but *Ranters*, and yet he thinks he hath not hitherto a *just occasion* to name his Author. But he hath not yet done with it; nor I with *Him*, I do assure him. And therefore let us observe him *confuting* himself in his own *defense*, as it were *casting himself backward* by trying to stand upon his guard.

W. B.

"* *Secondly, I cannot but believe, had he not published*
likely brought in a large plea for the innocency of
Infants, chap. 4. p. 25, 26, 27. but that the same
front of his would bear him out in the denial of
what a person of true honour and integrity told
me, as having heard it too from his own mouth;
that he called a waggish lad of about four years
old an innocent, free from sin, who yet, I trow,
hath by this time committed some kind of actual
sins.

* Ch. 2. p. 18.
 lin. 13, &c.

T. P.

6. 13. In these few lines, there are many things most grossly false, which, in case they were true, would be impertinent and absurd. Before I shew the grosse falsehoods, I will relate the whole story which gave occasion to this calumny, though nothing but Rancor could be the cause. There was a child in his Parish of 30. years old, who being sickly and consumptive (as his Physicians were of opinion) and yet at that time the only Son of his parents, (whose plentiful Fortune might make them the gladder of a Son) gave some occasion to his parents of very mournfull apprehensions. I thought it my part, (as in many respects I was obliged) to administer comfort in such a case. In the tract of my Discourse I was led to say,

The occasion of this new calumny, in defense of the old.

a *Wisd.* 4. 17.b *verf.* 11.c *ibid.*

* *Vic. probus*,
& *p. s. non*
rancum in o-
ccns. Cl. Salm.
in Def. Reg.
c. 11.
The Earle
of Briſtoll's
Apologie was
(in his con-
ſtant phraſe)
to clear his
Innocency, not
freedom from
ſin.

d *Pl.* 26. 6.

2.

e *Pl.* 73. 13.

3.

f *Dan.* 5. 22.g *Gen.* 20. 5.h *Ier.* 19. 4.

His revenge
upon an Infant
of 3 years old.

4.

ſay, that if God ſhould be pleaſed to take their child unto him-
ſelf, in the harmleſſe Nonage that he was in, they might
raile themſelves comfort even from this conſideration, that
God had taken him from the evil to come, and ſet him in
(a) ſafety, as the book of Wiſdom expreſſeth it. God might
(b) ſpeedily take him away (for ought they knew) to this end,
that (c) wickedneſſe ſhould not alter his underſtanding, nor
deceit beguile his ſoul, in caſe he outlived his harmleſſe
years. That this was the utmoſt, I have more witneſſes then
one, and I deſie his Informer to prove it more if he is able.
Now obſerve Mr. B's prevarications of the truth. 1. The child
was then but 3 years old; Mr. B. hath mounted it to 4. 2. The
child was then very weak; Mr. B. feigns him to have been
waggiſh. 3. I ſaid he was harmleſſe; Mr. B. addes innocent, and
free from ſin. * Innocent I might ſay, though I do not remem-
ber that I did: but [free from ſin] I am ſure I did not: and
they that heard me will bear me witneſſe. But innocent and
harmleſſe are both of one ſignification. When David ſaid he
would (d) waſh his hands in innocency, and that in innocency
(e) he had waſhed them, when Daniel ſaid that God had ſav-
ed him from the Lyons, for as much as before him (f) inno-
cency was found in him, when Abimelech ſaid, In the (g)
innocency of my hands have I done this, when God himſelf
ſaid of the inhabitants of Jeruſalem, that they had filled that
place with the blood (h) of Innocents, will Mr. Barlee complain
againſt thoſe expreſſions, and ſay they were denyers of origi-
nal ſin? If his perſon of honour will ſay I ſaid any more then
the pen-men of Scripture have ſaid before me, I will prove
him a perſon of no integrity. But ſecondly, how ſhould a
perſon of honour have any thing to do with Mr. Barlee? He
that can, let him believe it. Or thirdly, how unſit is Mr. B. to
give his verdict of that child, to whom he was concluded to
have owed a ſhrewd turn, ever ſince that child was known
to have cut him with a Sarcaſme? but my words were
ſpoken long before M. B. had found him waggiſh. Nor doth
he pretend, that the child was then guilty of actual ſins when
I pronounced him to be harmleſſe, but [he Trow's that by this
time he hath committed ſome ſuch;] and why he Trow's it, he
is too baſhfull to give the reaſon. Fourthly, be it ſo that the
little Gentleman of four years old (he ſhould have ſaid of
4 years

4. years young) was somewhat playfull with Mr. B. (as Mr. B. professeth to be with me) did he think the *Babe* was of his *match*, and fit to be writ against from the *presse*, and in the presence of all the world to receive his *Corruptory Correction*? I have read the saying of *Will Withers*, (in *Q. Elizabeth's* time) that if any man pinch't him, he would strike him that stood next, whosoever he were. I should have quite forgot my reading, but that I am thus put in mind. If Mr. Barlee is once *confuted*, or pinch't with a discovery of his *inventions*, woe be to all the little children that stand in 's way. But now fitly, let us grant him as much as may be, concerning the *Age*, or the *ladderie*, or the *waggishnesse* of the child, or my pronouncing that he was *innocent*; yet what was this to the purpose, for which alone with a [*secondly*] it was pretended to be brought? Thus runs his Argument. "Mr. T.P. did say a child was innocent of four years old; therefore probably he said, that Himself was without sin, and above sin, and by his own power could abstain from all sin, who is somewhat more then four years old. How much better might he argue against *Daniel* and *David*, who spake of *Innocency* in themselves, then here he doth against me, who only spake of another, who was also more innocent then either *Daniel* or *David*? Doth he not strike, through me, at the *Church of England*? I am sure in the collect upon *Innocents day* (which must now be called the *waggish lads day*) we are appointed to use these very words, "Almighty God, whose praise this day the young Innocents, thy witnesses, have confessed, and shewed forth, not in speaking, but in dying, mortify and kill all vices in us, &c." If Mr. B. did not know what *Innocent* signifyes, because it is a *Latin word*, why must my *Front* be therefore brought upon the stage? I told him sufficiently what was meant by *Innocence* apply'd to *Infants*, even in that very (a) page which he just now cited, a *Div. Phil.* viz. a *simplicity* and *inoffensiveness* of mind. He doth not reply either to that, or to any other part of my plea for *Infants*: but only shews that he is angry, both with me, and with a Gentleman of 4. years old, and leaves posterity to determine, whether the *Infant* or his *Accuser* was the *waggish lad*.

* Ch. 2 p. 45.

5.

The admirable force of Mr. B's arguing.



a Div. Phil. l. 11. ch. 4. p. 26. l. 25.

E

W. B.

W. B.

"* *Thirdly*, if his publick and domestick Confessions, of which he speaks, do all sound a contradiction to, or a cordiall retraction of what he formerly said to my Reverend Brother, I am heartily glad of it, for the good of his Soul, and long I wish he may, wish St. Iohn, continue in that sound and humble acknowledgement of his sins: but I fear me he may quickly revert to his former presumptuous sayings, if he embrace too fast the tenents of his new friend S. Castalio, who hath written a whole book about the perfection of Christians, and their immunity from sin here upon the face of the earth. (a) *Totus orbis exercet Histrioniam.*

T. P.

§. 14. Here he adventures to allude to one particular of the *ten*, which I return'd to his slander in my former Defensative. My words were these, [" He (b) cannot but confesse, that when he hath heard me out of a Pulpit, (which hath been 5 or 6 times) he hath heard from my mouth a full confession of my sins.] Or perhaps he alludes to my other words, (c) [" I have as many witnesses, as weekly Auditors in my church, and as daily Auditors in my family, that I affirme the quite contrary to that invention.] Notwithstanding which, and all other things by me alledged in that place, (which he durst not here take notice of) he perseveres in his impiety, and supposeth all I there said to signify no more then a Retraction. But that his Drollerie may not excuse him, I can prove by many witnesses (whereof each is equall to a thousand of his Informers) that since I came into this Country, within which time the matchlesse slander did take its Date, there hath not been any one day, wherein I have not been liberall in the confession of my sins. Which when my Reader hath consider'd, and compared with all which I have

pub-

* Ch. 2. p. 18.
lin. 21 &c.

a S. Castalio de
obedientia
Deo praestanda.
p. 295.
edit. in 12. A.D.

1578.
His wofull
Drollerie can
not help him.
b Div. Philoz.
cb. 3. p. 81.

c Ibid.

publish't, especially with my preface to *The sinner impleaded*, and the two grounds of my belief, (*Correct Copy p. 6.*) when he hath weighed the wretchednesse of Mr. B's Reply, with what I have spoken in this *Rejoinder*, he will infallibly conclude, that the ancient (a) *Cretians* did not come near him, but were as much behind him in faculty, as before him in time. Secondly, what he saith of *Castalio*, gives us a measure of his *Logick*, and his integrity. That holy and learned man, (it seemes,) hath published a book concerning obedience to be performed from man to God, wherein he shews to what pitch of that perfection, to which our Saviour doth exhort us *Mat. 5. 48.* a man by Grace may attain to upon the earth: and of that immunity from sin of which *St. Iohn* speaks *1 Ioh. 3. 6, 9.* where he saith of the *Regenerate* man, not only that he doth not, but that he cannot sin: which is a higher expression then *Castalio* ever used. I am not concerned in this unseasonable-impertinent-incoherent effusion of Mr. B's malice against *Castalio*, save that I honour the memory, and admire the goodnesse of that great Christian. In which respect I will say, it was *Castalio's* design in all he writ, to advance the purity and strictnesse of Christian practice, that the name of Christ might be no longer blasphemed (b) among the Heathen through the wickednesse of such as are called Christians. It was said to *Abraham*, walk before me & be thou (c) perfect; and of *Noah*, he was a just and (d) perfect man; and of *Job*, he was a (e) perfect and upright man; fearing God and eschewing evil. (God will not cast away a perfect man.) *David* said, God maketh my way f) perfect. And our Saviour, Be ye (g) perfect as your Father in Heaven is perfect. If thou wilt be (h) perfect, go and sell that thou hast, and give to the poor. Thou shalt be (i) perfect with the Lord thy God. We speak wisdom among them that are (k) perfect. He gave some Apostles, and some Prophets, Evangelists, Pastors, and Teachers, for the (l) perfecting of the Saints. (m) --- till we come unto a perfect man, unto the measure of the stature of the fulnesse of Christ. Now the God of peace make you (n) perfect in every good work to do his will. Let patience have her perfect work, that ye may be (o) perfect, and intire, wanting nothing. Let us cleanse our selves from all filthynesse of the flesh and spirit, (p) perfecting holynesse in the

a Tit. 1. 12.

3.

Mr. B's malice
against Casta-
lio most imper-
tinent
vented.Chistian Pe-
fection exhi-
bited in
Scripture.

bc Rom. 2. 24.

1 Tim. 6. 1.

Tit. 2. 5.

e Gen. 17. 1.

d Gn. 6. 9.

e Job. 1. 1. 8.

ch. 8. 20.

f Pf. 18. 32.

g Mt. 5. 48.

h Mt. 19. 21.

i Deut. 18. 13.

k 1 Cor. 2. 6.

l Eph. 4. 11,

12.

m Vers. 13.

n Hab. 13. 20,

21.

o 1. m. 1. 4.

p 2 Cor. 7. 1.

^a Phil. 4. 13.

^b Luk. 1. 6.

3.
A Catalogue
of Mr. Barlee's
going by his
malicious
Castalio.

^c Eb. 2. p. 73.

fear of God. St. Paul could do (a) *all things through Christ who strengthened him*. Zacharie and Elizabeth walked in (b) *all the commandements*, ἀμωνοί, blamelesse, without reproof, none (but a Corruptorie Corrector) could say black to their eye. And had not Castalio good reason to write a book of *Obedience*, when he saw he lived in a rebellious world? Had he not reason (in that book) to speak of *Christian Perfection*, when he found men pleading for a *fatall necessity* of their sins, and an impossibility to be obedient? He spake of that perfection which signifies integrity, and is required of us in *Scripture*, as hath been shew'd. (if he went any farther, I defend him not.) He spake of immunity from sin by the help of Gods Graces not by the meer strength of nature, nor did he speak of an immunity from original sin, or sins of ignorance and frailty, but from wilfull, deliberate, and damning sins. But this is Doctrin which Solifidians cannot indure; because if they grant it to be true, they must rail no longer, and slander no more; they must no more be perjur'd, or schismatical, or sacrilegious, or covetous, or cruel in persecuting their Neighbours; they must repent in another notion then they are willing to hear of; for restitution, and satisfaction, mortification, and self-denial, and a newnesse of the whole life, must be ingredients in their repentance. Thirdly then, let us observe what our Pamphleteer hath gotten by being impertinent against Castalio. He hath shew'd himself an enemy to the Grace of God, of whose effectual working in his children Castalio writeth. (as if God were not able to work wonders on Earth as well as in Heaven.) He hath shew'd himself an enemy to all those *Scriptures* above mention'd, which do affirm a perfection of men on earth, to wit, in the sense before given. He hath shew'd himself an enemy to the Darling of all honest and pious Christians, meerly for following the *Scriptures*, and pressing hard for a conformity to the example and precepts of Iesus Christ. He hath shew'd himself an enemy to his best beloved and dearest self, who (when it is for his turn) is not only for effectual, but irresistible Grace: as if he thought he could sin, without resisting the Grace of God, or could resist that Grace which is irresistible. He hath shew'd himself an enemy to all his own Gang; but above them all, to his ^a admired Mr. Baxter, who differs as much.

much from *him* and *his*, as † *Arminius*, or *Castalio*, or whoever he is, whom the Presbyterians exclaim against: whether he differs from *himself* too, let *him* determine. But what saith *Mr. Baxter*? He saith very truly, “that the (a) personall Gospel-righteousness is in its kind a perfect righteousness, and so far we may admit the Doctrine of personall perfection. --- (b) our righteousness is perfect, as in its being, so likewise in order to its end. --- *Object*. Is our personall righteousness (c) perfect, as it is measur’d by the new Rule?” *Ans.* Yes, saith *Mr. Baxter*. --- (d) As it was possible for Adam to have fulfilled the law of works by that power which he received by nature, so is it possible for us to performe the conditions of the new Covenant by the power which we receive from the grace of Christ. *Nay farther yet, the same Mr. Baxter who saith*, “That the Tenor of the new Covenant is not, believe in the highest degree, but believe (e) sincerely, and you shall be justified, (so that our righteousness formally considered, in relation to the condition of the new Covenant, is perfect or none) doth also say, that a mans sincerity doth especially lye in his own (f) will. And that it is, under God, in a man’s own choice, whether he will live a blessed life, or not. Thus *Mr. Barlee* hath shew’d his enmity against all he hates, and against all he loves too: And (which is his *opus naturalissimum*) he hath revealed to all the world, whereabouts his shoe wrings him. Yet fourthly, I commend him for his confession, [*Totum orbem exercere Histrioniam*]; though he knew it was not for his credit to translate it. But I will doe that for him. All the world is employed in the art of Stageplayers or Hypocrites. *Totus orbis* (saith *Mr. Barlee*) All the world is pharisaically given to counterfeiting, and cheating, and holy counterfeitures, (the Godly party not excepted.) *Totus Orbis* is a capacious phrase; (as a Circle is the most comprehensive of figures, and the world of Circles) it includes *Mr. Barlee*, when he plaid his part in that notorious *Comæ-Tragedie* (equally sad and ridiculous) which he and others lately acted in *Daintry Church*, intell’d by the *Actors*, An Ordination of Ministers, but by many of the Spectators, An Ordination of Lay-Preachers to be Lay-Preachers still, and (without repentance) for ever † incapable of the Priesthood.

† Note that *Mr. Barlee* doth either slander *Arminius*, or charge *Mr. Baxter* with *Arminianism*. Cor. Cor.

P. 109.
a *Aphor. of Instif. Thef.* 24. p. 129.
b *Id. p.* 113.
c *Id. Thef.* 22. p. 122, 123.
d *Id. Thef.* 27. p. 141.
e *Id. Thef.* 24. p. 133.
f *Saints Eveld. R. B.* p. 24. 4. p. 296.

4.
Mr. P. per-
forming a
Bishop.
* *Ad quartum Actum & ultra in Dramate hoc desultando frugulantes Presbyteriani spectati sunt. salmastius in Defen. Reg. cap. 10.*

† *Ne quispiam bis ordinetur,*

& ne qui piam
bis baptizetur.
Nam ordina-
tio est perpe-
tue functionis
consecratio, ut
Baptismus
perpetui fœde-
ris testifica-
tio Bannosius
d. Pol. i. tit. 2.
Dei, & c. 71.
a Jer. 5. 30, 31.
† The Reason of
Brevity in all
that follows.

by being ordained by such Priests as were incapable of ordaining. (a) Such horrible things are committed in the land, and some of the people (a) love to have it so, and what will they doe in the end thereof? *Ordinationes eorum temerarias, leves, inconstantes, &c.* Tertull. de præscript. adversus Hæreticos.

§. 15. It now becomes me to be sensible, how many *sections* I have bestow'd upon those manifold *absurdities*, thrust up together by Mr. B. in his pretended vindication of himself from the first slander of the three, to which alone he protested to have given some credit. A running pen, in conjunction with a most obnoxious and faulty adversary, have betray'd me to this length, even whilst I still hoped I should be brief. Should I proceed as I have begun, two inconveniencies would follow. I should first reprint his voluminous *Libel*; and I should write such *Volumes* of Animadversions thereupon, as would speak me too prodigal of time and paper: nor would my Stationers whole estate suffice for half the impression. I will therefore take up, before I go any farther; and setting down his pages, if not his very lines too, (as hitherto I have done) I will mark out his follies in the narrowest compasse that I am able.

Of the 600
Copies of my
Correct copy
which Mr. B.
said were sold
in this County
within 2.
months, of
which see Div.
Philan. Def.
cb. 3. p. 54.

§. 16. In his ch. 2. p. 18. lin. 32, &c. he confesseth that he lyed about the second thing excepted, although he excepted it from his lies. His 600. copies are now dwindled into 200. Good news for the Brethren. Things are better then they expected. For in the reckoning of 200 Mr. B. did overlash no more then 400 beyond the Truth. Besides that he excuseth it, by saying that his memory was intolerable false to him, or W. C. was swayed by frowns, or favours, to a deniall of his words. But W. C. is amaz'd at the incongruity of the falsehood, because it is most for his secular interest to please that party. And yet he professeth not to have spoken of 200 neither: so that now Mr. B. must prepare a new *Salvo*, and lay the fault on his invention, which was terrible false to him, no longer on his memory, unlesse he forgets that 'twas the babe of his invention. Nor was it I, but Mr. B. who told the world my books sold well: I rather labour'd to refuse him, and to fleece his 600. And therefore this was his waggery to lay his ordures in my Dish.

SECT. 17. His conscionable Divine a cheat.

39

§. 17. In his *ch. 2. p. 19. lin. 8. &c.* he confesseth also that he *lyed*, or (if you please) that he *slander'd*, when he reported me the *Author* of the book intitl'd *Artificial Handsonnesse*. But he excuseth it by saying, that he was told this *lye* by a *most conscionable Divine*, (is not he *more* conscionable who tells *no lyes* at all?) He farther commendeth the *conscionable Father* of that *lye*, for a man "that makes as much conscience of not telling, or believing lyes, as any man in England. He should sure have said *Crete*; because he gives no instance of his *Conscience*, besides his having (by his confession) foulely *slander'd* his *Neighbour*. But he gave three Arguments to back his *lye*: Which first were *weak* ones, because they did "almost perswade *Mr. B.* to a belief; and because he is ashamed to name one of them; (which he could not have failed of, if it had been for his advantage:) And secondly, likely to be *none* at all; because his *conscience*, or his *fear*, or something like *conscience*, flew *fiercely* into his face, and made him draw over it an *invisible deleatur*; so as the *Printer* might admit it into his book, and then be *chid* for that admission, if the *worst* came to the *worst*. The phrase, mentioned before, doth shew that the man had been at it long ago, but (it seems) had consider'd, that he needed not in the same book tell the same *untruth* twice. Though that was also another *untruth*, to say that a thing was before mention'd, which now he saith was never mentioned before. And this, besides, is a contradiction. What he tells us of his letter sent up to the *Stationer*, does but aggravate his crime: for it proves that he knew it to be a *slander*. and when it was printed for the use of the world, he blotted it out of a few copies to be sold in this County (which were indeed very few;) & this he thought an expiation of such a generall *slander*. But his book flew abroad as far as the *Mercury* could carry it. And I was taken to be the *Author* of that book, by men who lived in other Counties, by whom I was also severely censur'd. And therefore to make me amends, he should have stood in a white sheet upon the stool of Repentance, with a Noverint Vniversi (upon his Forehead) that what he said was a *Slander*, for the forgiveness of which he intreated the prayers of all his Readers. But now he shews us what a Repentance he recommends to his Parishoners by his example.

Of my being
the Author of
Artificial
Handsonnesse.
of which see
Div. Philan,
D. f. ch. 3.
p. 150.

* He saith he did but almost believe, what he thought fit to publish, as if he believed it altogether, and which he lately excepted from the number of those things, to which he swore he gave no credit.

* The soul Na-
ture of his
Repentance.

ple. * He *confesseth* that he had *wrong'd* me, but doth not shew that he is *sorry* : he rather labours to prove it a very *good injury*, which it was fit he should do me, for *three strong reasons* which he resolves shall be *namelesse*; and in lieu of *reparation*, he proceeds to *wrong* me (if it is possible) ten times more then *before*.

§. 18. Having thus discover'd the *three remarkable Fictions* in excuse of which *Mr. B.* had most to say, and therefore *excepted* from all the rest, as the *only three things* to which he *gave* the least credit, I will now begin a new Chapter. And looking back a few pages, I will observe the man's manners as far as p. 77. and try if his *custom* of speaking *falsely* is become his *artificial* and *second nature*. I will not pretend to pen them all down, (that would be a vast enterprise, neither suitable to *mine*, nor my *Readers* patience) but only as many as may suffice for a little *specimen* of the Man,

CHAPT.

CHAP. II.

Mr. B's new falsehoods superadded to his old ones as a Token of his Repentance and proficiency; with his Absurdities of several kinds in the management thereof.

S. I. **I**N his *ch. 1. p. 7. lin. 12.* he complains of my private, *Of cruell and*
cruell, causelesse, epistolary provocations.] 'Tis well *causelesse pro-*
 for him that they are private: for should I make them *vocations in*
 as publick as diverse persons would have had me, the world *private let-*
 would wonder at this complaint. When Travellers have a *ters.*
 mind to tell incredible stories, they commonly calculate
 their tales to fit Meridians, and place the strangest the
 farthest off. and Mr. B. thinks that he hath nick'd it, when he
 cites my Manuscripts and private letters, as knowing that
 his Reader hath not a Key to his Cabinet. But he doth not
 consider, that I have Copies of my letters as well as he; and
 can give his Readers this short account: That when I heard
 he had been writing against I know-not-what Manuscript,
 which he reported to be mine, I told him friendly (in a letter)
 what I had heard, and that I would not rashly believe a ru-
 mor, but desir'd to know the bottome of it from himself, that
 if indeed it were so, he might be sure to have a true Copy,
 which I alone could infallibly supply him with. This I hope
 was no cruell or causelesse provocation. But yet he return'd
 in part of Answer, [“that I knew him to be robbed (he called
 “not me the Thief) of a considerable part of his very few Au-
 “ditors when they be altogether. As for my Question, he
 “did say and write in a way that he would dare to own, and
 “as just occasion should be given, he would not be afraid, nor
 “asham'd, to give me and the Church of God an account of
 “what he had been doing against a trifling Pamphlet sa-
 vouring

Of Mr. B's scurrility, & calumny, denied, Chap. 2.

"vouring of my Genius, and said and believed to be mine.] And at last concluded with the words of *Austin to Pelagius*, having told me a little before, of my *Pelagian and Semipelagian Doctrins or Tenents*.

Of his competent Judges of his scurrility and calumny.
 * Note, that he excuseth only the later, confessing the former in an implicit way.
 * Before his *Corresp. Coir.* P. 9:

† C. 2. p. 55.
 and p. 52.

§. 2. *Ibid.* lin. 9, 10, 11. He saith, that "to mine and his competent judges, he offered to do open penance for his passions, if they prove against him either scurrility or calumny. "The later of which Mr. T. P. vehemently asserts and "supposeth, but never proveth.] (1.) Let the Reader determine whether his *Lecturing-sympresbyters*, to whom he dedicates that work, and to whom alone he submitted in * that *Epistle*, are competent judges betwixt him and me. What Malefactor in the world can be ever found guilty, if he may choose his own Jury, and Judges too? Nay what condemn'd prisoner can be discouraged from his sin, or any whit troubled at his Sentence, if he may have the privilege to choose his own Gallows? Twice besides in this new Pasquil, he offers to be "tryed for his Doctrin and manners, by any ten of his "senior Sympresbyters of any worth or Note. But withall he provides for a double escape, if I should be so intoxicate as to stand to their judgement. For they must not only say, but prove him guilty, so as he may be fain to confesse the proof, which he resolves never to do. Next they must be of worth and Note; which he will not grant them, unless they say that he is Innocent. Here is a tacit confession, that his Doctrin and manners are both obnoxious, because he will not be tryed but by his Peeres, that is his Patrons, or Congerrones, or fellow-Labourers in the work. Is there a Quaker in the world, who will not offer to be tryed by any ten sym-Quakers of any worth or note? Or if his sym-Presbyterians are his competent Judges, can he think that they are mine too? Well fare the Gallantry of the man, who hath found out the only way of being concluded William the Conqueror. But (2) I appeal to the unconcern'd Reader, and to late posterity, and withall to our legall Ecclesiasticall superiors, which I have not evinced his twofold Guilt. Nay I appeal to his own (a) confession, whether it was not a calumny which his (a) conscionable Divine did help him forge against me, touching Artificial Handsomnesse, and his Reverend Minister, touching second marriages: which if it were not

‡ C. 2. p. 19.

Se^{ct}. 1. *confessed, condemned, yet commended by him.* 43

a calumny, Mr. B. is (a) *perjur'd*, by not putting it down for one of his 3. *things* excepted from all his book. But (3) if we q^uit him of *calumny*, (which we must not do) yet for the *sin* of *scurrility* he must do open penance, as himself hath tacitly acknowledged. For having named both the *Crimes*, he saith *I never prove the later*, implying the *former* beyond all question: else he certainly must have said, that *I never prove either*. In such language as this, "Avaunt, Avaunt; thou Satanical blasphemers, thou exceedest the Devil himself in blaspheming, ragest against Heaven, becheest out blasphemies and Diabolical stuff, playest the Lucian, and Carpo-cration, makest a new Diabolical Pater-noster, openly blasphemest against Scripture, Dragon, Sorcerer, noon-day Devil, worse then Diabolical, and the like, Mr. B. will not deny but that he is guilty of *scurrility*. Yet (4) so *inseparable* is the man, that notwithstanding his (b) repetition of [*peccavi fateor, and, peto veniam, si unquam post hac*] yet here he writes a whole chapter to justify all he had committed: κατ' ἐπινοήσαν, "he was but some-what (c) over-heated; it was the (d) godly intumescency and ebullition of his zeal; he had great (e) cause for it, even epistolary provocations which were cruell and causelesse; he is but one of the orthodox (f) cordiall Zelots; these are only his (g) Ludicralls and the (g) playfulness of his stile; was not our Saviour (h) sufficiently zealous? His frailties (he confesseth) are (i) great and many; he hath exuberancies (k) of passion, and will promise to make (if need be) an open confession upon his knees for all the wrongs it shall appear he hath done me: (l) but his cordiall friends have no great Reason to blame him, because he is for a usefull and necessary moderation; whereas some mens haire-brain'd fury, falsely called zeale, is destitute of all prudence, and other mens soft, milky, faint-hearted coldnesse is disguised under the termes of prudence, fairenesse, peace, moderation; but he hath shew'd himself against both extremes. Thus his conscience and his tongue are accusing, and excusing; confessing, and denying, washing, and wallowing in the mire, sinning, and repenting, and speaking well of his sins: and so by turnes he does them both over and over, and thinks he may do it very safely; for he is one of the few whom

a 1b. p. 17.

Mr. B's godly ebullitions.

b He had it first in one of his letters to me; then in the Epistle be'ore his Corr. Corr. now again in his Reply. c p. 6.

d Ibid. in marg. si quid intumuit pietatis, i. noscitur.

e Ibid.

f p. 8.

g g p. 9.

h p. 6.

i p. 55.

k ep. Ded. p. 2.

and 7.

l Ch. 1. p. 8.

^a Postscript.
p.6.

God hath (a) called to be faithfull, is acted by Grace irre-sistible, from which he cannot so much as *totally* for a time, much lesse finally fall away, let his *scurrilities* and *calumnies* be what they can be. And whilst he is such a *white Boy* of Fate (like Homer's *Paris*) what need he care to put an end to any thing that is *evill*? Such are his *opinions*, and such his *practice*: and both have been published in *Print*, first by *himself*, and then by *me*.

Of Assaults
made upon all
the Protestant
Name and
Glory, upon
Mr. B's bare
word.

§.3. In his c. 2. p. 10. *lin.* 13, 14, &c. he complains, that
"I made assaults upon his 3 aged Prefacers, the neighbour-
ing Lecturers of Northampton and Daintry, upon Calvin,
"Rivet, Vedelius, Walaus, Amyraldus, Bp. Usher, Hall,
"Davenant, King James, upon the whole Synods of them at
"Dort, or Westminster; in a word, upon almost all the
"Protestant Name and Glory." Now he begins to be pretty
hopefull, because in these few lines we have not much more
then 15 Falsehoods. For to the first of his Prefacers I gave a
greater (b) commendation then perhaps in modesty he will
own. The second I (c) passed over in silence, though he had
publickly gaped upon me with his Teeth. The third I
(d) dismissed with lesse castigation then he deserv'd. Nay I
(e) rebuked Mr. B. for passing so terrible a sentence upon the
publick Practices of those his three Patrons, their growing
rich upon 3 sequestrations, which M. Barlee had said was
"an unchristian, ungentlemanly, unscholarly, unneigh-
"bourly, unecclesiasticall thing. And it was he who assaulted
his Neighbour-Lecturers, not only by speaking to them in
publick (which they could not but take for a disgrace) but by
(f) registering their receding from a part of those Articles
which they had formerly subscribed. from which Aspersions
I did endeavour to clear as many as I was able. I spake not of
the person, but words and Doctrins of Mr. Calvin. I repeated
what others had spoken of him, (which I did not do neither
till Mr. B. had urg'd me to it) and what he spake of himself.
I toucht Rivet but once, and that by accident, Mr. B. having
used him to stave off a Blow; nor was it his person, but his
(g) Argument whereby he sought to prove that vicious, which
he said must needs have been from God. Of Vedelius, however
peccant, I spake but little more then nothing. of Walaus,
nothing at all that I can now think on. Amyrald, and the
the

b Div. Pbi-
lan. Adventif.
to the Reader.
c Ibid.
d Ibid.
e Ch.3 p.61.

f Ch.1 p.17,
18.

g Ch.4. p.23,
24.

Se^t.4. His adjudging men to Hell.

45

the three (a) *Bishops*, I spake reverently of, as I had reason. ^{a Ch.4.p.14.}
 The Synod of Dort was compos'd of differing parties, and not
 a little mislik'd by our English Divines who were *Assessors*;
 whom Mr. B. having (b) *abus'd* with their *Hierarchick* ^{b Ibid. p.15, 16.}
Flaunt, I did vindicate and rescue from that unclean Mem-
 ber. Of the Westminster Divines I said no worse, then that I
 had not (c) *seen their Confessions of Faith*, and that they ^{c Ch.3. p.37.}
 could not make a better *Creed* then the *Apostles*, or teach
 their mother a better *Catechisme* then she had taught them.
 But Mr. B. by applying that to *them*, which was not *spoken* or
meant of them by *me*, calls them by craft *Manichees*, *Helvi-*
dians, *Carpocratians*, *Turks* and *Stoicks*, c. 1. p. 7. King
James I vindicated exceedingly, when Mr. B. had (d) said in ef- ^{d Ch.4.p.7.}
 fect, that his *Majesty* and *S. Austin* were as great *Railers* as
himself. As I (e) did also *Bp. Davenant*, when Mr. B. ^{e lb. p.11.}
jeer'd him with his *Orthodox put-offs*. Last of all for the
Protestant Name and Glory, so far was I from assaulting
them, that when his *sauviness* had call'd them the *laxie-*
Hierarchick-non-preaching-lubbers, I did assert them as
 the (f) *Ornaments, the Glories*, and the venerable supports ^{f Ch.3. p.73.}
 of our English-church, the very *latches* of whose *shoes* we
 weekly *Preachers* are not worthy to untie. And was this to
 make an assault against them? Believe me, for *Correptorie*
Correction, and saying much in a little (I speak of *False-*
hood) Mr. Barlee is He who shall wear the *Garland*.

§.4. In his c.2.p.11 lin. ult. p.12. lin. 1, 2, &c. he takes ^{Mr. B. passeth}
 it ill that I said, he represented me to the world as in a state ^{sentence before}
 of *Damnation*, because he did not expresse it in those very ^{Duansf. d.17.}
 words. yet he *confesseth*, whilst he *denyeth*, that my charge
 was true. For he confesseth that he told me (*Corr. Corr. p.43.*)
 that "I was like to be looked on as some of the Planets
 "spoken of *Iude 13.* (for whom is reserved the blackness of
 "darkness for ever) if I repent not the sooner, (that is, if I
 turn not *Presbyterian*.) Where he takes it for granted, that I
 have not yet repented, and therefore *hitherto* am in a state of
Damnation. Besides, 'tis one of his *tenets*, that the *Saints* can
 never be in such a state, no not in the (g) *Act of Adultery* or ^{g Corrupt.}
Murder, and that they cannot dye until they have repented. ^{Corr. p.211, 222.}
 So that unless his meaning was, that I am one of those *Re-*
probates Iude 13. he either knew not his own opinions, or saw

* Note, that he prayeth in these words, *The Lord be grant Mr. T. P. Repent nce, that he may avoid all civill censures. c. 2. p. 42. and saith, I want his prayers. p. 23. as he is avers from the true Faithly way of masculine opposition. p. 4. a Possess. p. 5.*

Mr. B. fears Danger, without being of opinion that there is any. b Formido est de intrinsecas ratione opinionis.

c M. T. 3. 30. let her grow till the Harvest.

not whether they would lead him, or else spake non-sense when he added, [*if you do not repent the sooner:*] it being certainly his opinion, that if I am *not already* of the elect, I never can be; and if I am of the elect, I must *inevitably* repent, or must *not* dye. Here then Mr. B. is put to his choice, whether he will renounce his whole concept of election, and irresistible Grace of Repentance, or confesse (what he denies) that he thought me at that present in a state of Damnation, or that he wilfully spake against his conscience. By the way observe at once his charity, and his discretion. If Mr. B. commits the sin of Murder, he thinks he cannot be in a state of Damnation, and that he cannot dye till he repents; but if I am found in the Act of being Antipresbyterian, I am certainly damn'd if I repent not the sooner. Both are taken from a presumption, (without any the least ground, save in his fancy) that he is called to be (a) faithfull, and I was absolutely ordained to be a Reprobate. Secondly, he alledgeth for himself, that in his second passage which I cited, (Corr. Corr. p. 174) He did not expresse his opinion, but his fears, "*that none could write as I did, unlesse well-nigh in the same condition with Simon Magnus.*" As if he could fear my being a Reprobate, without being of that opinion. It is so impossible for the one to subsist without the other, that Philosophers do reckon fear as the (b) *formall* reason of opinion. In saying, he did fear my sad condition, he implied indeed, he was *not sure* of it. (and what a great virtue was this, that he did not speak himself God, who alone can be sure what shall become of us hereafter?) But the *more* he fear'd it, by so much the stronger was his opinion, which set his fear at that pitch. So that if he speaks sense, his meaning certainly must be this, (which will be worse then if it were non-sense) that he did think me well-nigh in the same condition with Simon Magnus, but yet he was not of that opinion: or else he was of that opinion, but he did not say it in those words. Let him choose which he pleaseth, his falsehood in saying, he did fear what he did not, or his falsehood in saying, he did not think what he did. And let him study some little Logick, (though it be but a System) that he may trouble the world with not-so-many contradictions. Above all, let him not call it his godly jealousy (as here he doth p. 12.) to pluck the (c) Tares from the wheat

he concludes, how he may shew me, another time, justly suspected of Socinianisme, because I read the books of Episcopius & Castalio, who are no more Socinians then Mr. Barlee, (for ought I know,) and I read them as little (I believe,) as He. Or if I read Socinian books never so much, (as I know few men have read them lesse) doth it follow I am a Socinian, more then I am a Presbyterian, because I read Dr. Twisse, and Mr. Barlee? By this way of reasoning, Mr. Barlee may justly be thought a Heathen, because it appears by his Latin shreds, that he hath taken some few of the Heathen Poets into his Bosome. His signal ignorance of Antiquity, as to the Canon of Scripture, and the three Substances in one substance, I leave as I find it, merely for fear of being tedious.

Of his tenderness to me, and to Servetus, Compare this with § 19.

¶ Serveti libri, non Geneva tantum, sed & aliis in locis, per Calvini diligentiam exstiti sunt; fateri tamen unum me exemplum vidisse libri Servetiani, in quo certe ea non reperi quae ei obijcit Calvinus, &c. Vol. pro Pace, p. 16.
b Calvini Epist. 164, 165, &c.
c. f. 15.

§. 6. In his c. 2. p. 13. lin. 19, 20, &c. he talks of his "witnesses in the Country, how tender he hath been of my life, and of my livelihood; giving this instance of his tenderness, that he thought me fit to be punished, but not to be burnt, as was Servetus at Geneva." Yet 1. he defends the burning of Servetus, who was not so bad as Mr. B. hath labour'd to fancy me. For let them say what they please to lessen the guilt of that cruelty, yet they are parties, and must not so easily be heeded, as other men who are none. If Servetus his book was so blasphemous, why was Calvin so (a) diligent in burning up the Impression, which he should rather have preserved, that posterity might see some competent cause for such a terrible execution? Yet by the Providence of God, one or two of the Copies escap'd the fire: and we are assured by peerlesse Grotius, that in the Copie which he saw, he could not find those things which were objected by Mr. Calvin. What Melancthon spake of it was merely on supposition that Calvin's narrative was true. And Oecolampadius was offended at the Barbarity of the Sentence. Nor find I any thing pretended against Servetus, which was so highly blasphemous, as the making God to be the Author or cause of sin. How well Mr. Calvin could tell his own Tale, and how diligent he was in being the first Informer of his Affairs, we may guess by his (b) Epistles which he writ to the 4 Helvetian Cities, for the gaining of authority to his new Devise. Secondly, Mr. B. (c) complains of the severity which

which was used to *Penry*, which sheweth how much kinder he is to *Treason*, then to that which either is, or is called *Hereſie*. And with how many *ſorts* of *hereſy* he hath been pleaſed to load me in both his books, I need not here reckon either to his, or my Readers. Thirdly, though he profeſſed in his (a) *Epiſtle* to be ſo “ſollicitous of my Fame, & outward ſafety, as no man more; yet he will have me to be a *Sorcerer*, and to be ranked with the *witches* ſpoken of by the *Apoſtle* 2 Tim. 3. 13. (ch. 2. p. 42.) again, he chargeth me at once with “*Socinianiſme* and *dimidiated Pontificianiſm*, p. 38. with “my good friends the *Anabaptiſts*, and *Quakers*, p. 42. (two ſorts of perſons to whom I am equally a ſtranger, and more a plainly ap- p. 44. ſtranger then Mr. Barlee) with (b) “vehement pleading for “the lawfulneſſe of praying for the dead, and unto *Saints*, he is not guilty of ſome- what worſe. p. 44. Nay in the very next page to the place I am upon, he ſeeks my *ſequeſtration* by this *Dilemma*.

§. 7. (c) Either he practiſeth in his publick Miniſtry thoſe “many liturgical knacks which he doth ſo zealouſly plead “for, or he doth not: if the firſt, he knows at what perill “he doth it; if the later, he proclaims himſelf a timorous “unconſcionable Coward to all the world. The Lord ſhew “Mr. T. P. a way how to leap out of this ſnare; and this the “Lord knows is all the harme I wiſh him. Obſerve the *char- ity* of this *Saint*, who prays by the *Directory*. He wiſheth me no worſe then *perfect beggerie* on one ſide, or to be published on the other for an *unconſcionable Knave*. If one of theſe muſt be my *Lot* (as Mr. B. ſeemes to be reſolv'd) give me the former, let him take the later. Should I not ſpeak to his *Dilemma*, he would exclaim againſt my *Cowardiſe*, and want of *conſcience*, for doing as ill as a *Presbyterian*. Yet if I ſpeak diſtinctly to it, he will admire my *folly*, and want of *prudence*, for not doing ſo ill as a *Presbyterian*. I am not *amorous of ſuffering*; I have had too much of it already from that *implacable and bloody Sect*. But ſo much do I prefer the greateſt *ſecular inconvenience* before the *ſin* of compliance with ſuch a *Gang*, that I will readily caſt my ſelf on the ſhorter *Horne* of his *Dilemma*, as being moſt ſure that it will do me leaſt hurt. I would not be *bribed* with both the *Indies*, to do any thing ſo ill, as might make me be *miſtaken* for a *Presbyterian*, or a *Complyer* with that *Faction* by any

show or appearance either of flatterie, or of fear. Be it therefore known to this *Contriver of mischief*, (and to as many of his *Abettors* as hope to have me in their *Lurch*;) that I do duely perform my *Oaths* and *promises*; I live in humble obedience both to the *Laws* of the *Land*, and to the *Canons* of the *Church*; I have no *commerce* with the *Directorie*, or with any thing else that is *Presbyterian*; nor yet do I practice any more of my *liturgical knacks* (as this *Zelot* of the *Kirk* profanely calls them) then I think I am, in *conscience*, *indispensably* obliged and bound unto. I use that *prudence* and *moderation*, to which I am advised by the *severest* of my *Superiours*. And they who had power to do me *hurt* in consideration of my *Practice*, have been so thoroughly *satisfied* with the *grounds* and *reasons* of what I do, as to think me the *worthier* of *preservation*. Had the *Fierie* sort of the *Presbyterians* (which I have reason to *distinguish* from the more *charitable* and *candid*) swallow'd down that *power* of doing *mischief* which they *gaped* after so long, with so much *appetite* and *hunger*, (and when they had swallowed for a *time*, were happily made to *cast it up*;) I had not expected so great a *Miracle*, as that a man could have been *honest*, and have *enjoyed* his *own* too. Who can take the vast *distances*, or number the manifold *degrees*, by which the *Body* of *Independents* must be *preferr'd*? But now 'tis fit that *Mr. Baylee* should know his *part* in the *Dilemma*, who to avoid the *peril* on the *right* hand, hath made choice, on the *left*, to be recorded as a *most timorous* and *unconscionable Coward*. When he *entred* into the *Priesthood*, he took the *Oath* of *supremacy*, and the other *Oath* of *Allegiance*, subscribed the *nine and thirty Articles* (without which, *Bp. Davenant* admitted none into the *Priesthood*, as I can *shew*;) nay if he were ordained in the year 1640. (when that *Bp.* celebrated a general ordination in the *Cathedrall Church*) he was made to take that other (a) *Oath* against *admitting* or "*complying*" with any manner of *Innovations* in point of *Doctrin* or "*Discipline*, according to the *Canon* in that case provided by the *then-Convocation*, which was legitimately called,

* I mean, the *Correctorie* *Correctors* only, that is, the *men* of *Mr. B's* *Spirit*.

† By Him *M. B.* was ordained, c. 2. p. 40, 61. & however *Mr. B.* may wrong that *Bp.* I can prove his practice in ordinations to have been strict and wary against the least appearance of *Presbyterianism*, or non-conformity. a De precavendis Novitatibus in Doctrina & Regimine secundum Canonem nuper editum, &c. Note that the *Bp.* rejected those who refused the taking of that *Oath*, and would not give them *Holy Orders*, this I can prove.

and

Sec. 7. *He falls into his own snare.*

31

and authoriz'd. Nay this is not all; for before Mr. Barlee was admitted into the office of the Priesthood (which was the very expression then used by the Bp.) he did solemnly promise in the presence of God, and the Congregation, (amongst many other things) "that the Lord being his Helper, he would reverently obey his Ordinary, and other chief Ministers, unto whom the Government and charge was committed over him, following with a glad mind and will their godly Admonitions, and submitting himself to their godly judgments. There he solemnly and demurely did make profession, "[that he thought in his heart, he was truly called to the Ministry of the Priesthood, according to the will of our Lord Jesus Christ, and the order of this Church of England.] Clearly granting, (by that copulative,) that the order of our Church, as then it stood, by his confession, was according to the will of our Lord Jesus Christ. In subscribing the Articles, he acknowledged the "(a) power of the Church to decree rites and ceremonies, and authority in controversies of Faith. (b) That none are lawfully called and sent to minister in the Congregation, but such as are chosen and called to it by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard. (c) That whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the church, &c. ought to be rebuked openly, (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren, &c. That the books of "(d) Homilies, (concerning the Common Prayer, &c.) ought to be read in churches by the Ministers diligently, and distinctly, that they may be understood of the people. (e) That the book of Consecration of Arch-Bishops and Bishops, and ordering of Priests and Deacons, &c. doth contain all things necessary to such consecration and ordering, neither hath it any thing, that of it self is superstitious or ungodly, &c. (f) That the Kings M. hath the chief power in this Realm of England and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or civil, in all causes doth appertain.

See the Book of Ordination of Bishops, Priests, and Deacons, p. 18.

Ibid. p. 17.

* Note that he confesseth he subscribed the 39. Articles, when ordained, c. 2. p. 61.

a Artic. 20. b Artic. 23. c Artic. 34.

d Artic. 35.

e Artic. 36.

f Artic. 37.

When this is done, they shall go to the Communion, which all th; that receive Orders shall take together, and remain in the same place where the hands were laid upon them, &c. see the Book for Consec. and ord. p. 19.
 b Ibid. p. 19.
 c Ibid. p. 17.
 d Pb. 2. p. 67, 68.

* Note, he confesseth it was no rash Oath (c. 2. p. 22.) and therefore ought to have been kept.
 e See that manifested in Dr. Philan. c. 1. f. 17, 18.
 f c. 2. p. 40, 41.

* Note, the Judgement of the late Primate, set out by Dr. Bernard, (p. 126) was this, That the ordination made by such Presbyters, as have severed themselves from those Bishops unto whom they had sworn Canonical obedience, cannot possibly be excused from being Schismaticall.

All which, with the rest, being subscribed by Mr. B. and the Priesthood received, (as hath been shew'd) he (a) sealed to all he had subscribed, promised, and professed, by the tremendous Sacrament of the Lord's Supper. All which notwithstanding, he hath covenanted with the Scots to mould us all after the Kirk; polluted his Church with the Directorie, and many other abominations I spare to name; hath taken upon him to ordain Priests, to which office he knows he never received a consecration, and had no other power imparted to him by Bp. Davenant, then to (b) preach, to dispense Sacraments, to bind and loose; and that not any how, or as he listeth, but (c) as this realm hath received the same. He ject'd our Divines at the Synod "of Dort, (and Bp. Davenant as one of them) with their Hierarchick Flaunt, the Masse of Ceremonyes, the ceremonious Litter, the many pretty Liturgicall call Knacks, with other the like effects of his spirit and breeding. He denyes that any civill power can have a supremacy in causes Ecclesiastical (so long as he cleaves to his Kirkish Principles,) and now he publickly (d) avoweth that his Presbytery hath an Authority to excommunicate the Magistrate, the supreme civill Magistrate under which they live, and to which they have * sworn to live in subjection and obedience. the foul and horrid consequences of which most Popish and Jesuiticall Tenent, I could easily tell him out of story, were this a place for such enlargements. I shall omit many things, untill I am farther provoked, and find it needfull. I will only observe this once for all, that when he labours to excuse his senior sym-Presbyters and Patrons whom he had tacitly accused (e) of temporizing, and inconstancy, and receding from their subscriptions, &c. he saith, they only receded from the Rituall (f) part, and in an age unceremonial. What a rare Animal is this? and with how healing a Tongue can he lick himself whole, although his ulcers are never so grievous? There is but one Article, of 39, commanding a dutifull observance of rites and ceremonyes; the rest are only of substantials: from which when the party * apostatizeth, then all was but ritmall (you may be sure) and they grew out of

fashion;

fashion; that is, the times did alter, and (like their ordinary *Emblems*, upon the *pinnacle* of the *Temple*) the *men* alter'd with them. There is nothing more easy, then to put *soft names* upon the *ruggedst Actions* in the world. Drunkenness is *good Fellowship*, Euphonia *gratia*; fornication a *Trick of youth*, κατ' ἐπισημοσύνην. and so, κατὰ λέξιν, every thing may be anything. I make no doubt but if *Papery* should reign amongst us in these *dayes*, and should be as *rigidly* imposed as in the *dayes* of *Queen Mary*, Mr. Rabbi Buify would be the first at his *Crucifix* and his *Beades*, and would say in his *Defense*, to any man that should accuse him of *serving the Times*, that he only *conformed to the ritual part*, and in an *Age ceremonial*. They are very unlikely to take up the *Crosse*, who have laid it so heavily upon other men's *shoulders*. But now that I and Mr. B. have taken our *Turns* in his *Dilemma*, I must consider of a way how to shorten my work; I left if I punish the Malefactor after the measure that he is *guilty*, I loose as much *time* as my greatest adversaries can wish.

† That is,
Tempora mu-
tantur, & nos
muramur ab
illis.

¶ 8. In his c. 2, p. 16. *lin.* 18, 19, 31, &c. "he denies *Of his denying his own hand,*
" that he intended a publication of his papers against a Manu-
" script called mine; and explains what he meant by com-
" muni Presbyterorum consilio in one of his letters directed
" to me long since.] If I had not *experience* of his *hardinesse*,
I should admire how he *durst* to contradict his own *eyes*,
when he could not but *know* that mine are *open*, & that it is in
my *power* to send his *letters* into the *light*. I have them now
under mine *eye*, and do find my self *threasured* in the *second*,
as I find him *boasting* in the *first*, "vwhat publick use he would
" make of an Answer to my Pamphlet, and what account he
" would give to the Church of God of what he had been
" doing against that Trifle. I am also looking upon his
third Letter (as he directs me) wherein his words are precisely
these ["being a Presbyterian I affect much to proceed com-
" muni Presbyterorum consilio:] that is, in plain English, by
the common Counsell of the Presbyters, not by the common
consent only, as here he *falsely* translates his own *Latin*. Did
he think that *consilium* had been the Latin word for *consent*?
or did he *wilfully* *mistake* it? or had he *forgot* his own words
when he challeng'd me to look under his *Hand and Seale*?

Other men may judge as they think convenient : but I believe his forgetfulness is the best expression of his Remembrance.

Mr. B's Accusation of my Dispatch, of which he might have accused St Austin, and Origen, and the greatest Luminaries of the Church, with much more reason.

a Ep. Did. p. 1.

§. 9. In his c. 2. p. 17. lin. 16. he saith, " I make more hast
" with my good works, then good speed, (*giving this reason in*
" *the margin*,) *because my* Correct Copie, Sinner impleaded,
" and Philanthropic, were all put forth in lesse then a twelve-
" month.] He cannot indure to speak Truth, though nothing
is gotten by his falsehood. Nineteen Months were expired
betwixt the first and the last of those three books. And what
had he to do with that ? why must he publish to the world,
that I am industrious in my calling, and that himself (if he is
able,) is not willing to tell twenty, without loosing 7 before
he comes to 19 ? But be it so that my books had come forth
all in a day, can that either better them, or make them worse ?
then indeed is Mr. B. an excellent Author, who after some
years (a) travail (to use his Phrase) was able to squeeze out
a couple of Monsters. And however he tells me that I am not
quick-sighted, yet in the very same line I can see his Latin,
[*acutum cernere & mordere*] and, few lines before, I can
see his Greek, [*ἀεὶ ἐπιταυβάζουσιν* :] and whilst I see, I pity
both ; advising him henceforward to content himself with
Dutch and Hebrew.

His Recrimination: the saddest part of his Adventure.
b c. 2. p. 19.
lin. 36, 37,
&c.

§. 10. Whilst I am thus going forwards in shewing his
Falsehoods, I am arriv'd at that (b) page, where he is pleas'd to
accuse me of the very same crime, palpable untruths which I
published against him, and of them not a few, but many threes,
saith our Accuser. But here he stumbles at his own
threshold, and no sooner tries to get up, then he falls quite
down. First he confesseth, that his three Exceptions were bare
hearsayes, which he had sworn were no bare hearsayes p. 17.
Next he " feares, that I had scarce so much as hearsayes to
" bear me out in what I said: though part of what I spake was
from his own hand-writing; part from his mouth, delivered to
me from his own messenger on purpose sent unto my House,
who did not whisper it neither, but spake it audibly to others;
and part from such persons, who for number are more, and
for credit more weighty then this unhappy Recriminator can
pretend to be. Thirdly, he tells us " he will but touch upon
" a (c) few of my supposed calumnies, without so much as
" men-

c p. 20. lin. 2,
3.

"*mentioning a world more* ; when yet he had told us in his *Title-page* , that he had made "*a full Absterfion of all calumnies* ; hoping the Reader would *forget* what he had said in his *Title* , or not read on till p. 20. or not observe the *contradiction* betwixt the one and the other , or at least conceive a *world more* beyond the collective *All*. How impossible it is, that M.B. should *knowingly* have omitted to accuse me of any failing, which he conceived to be *such*, I will briefly demonstrate by 2 examples of his *willingness* to make me guilty. 1. In the *conclusion* of my *Philanth.* I had written these words, --- *when some wagers have been laid concerning the Corruptorie Correction* --- The Printers officer (by setting his letters so loosely as to fall out of the frame) expressed it thus --- *when some wagers have been laid concerning the Corruptorie Correction.* --- which misplacing of the syllable [*con*] which should have been added to [*cerning*] was demonstrably no other then the *misfortune* of the *Press*; and yet Mr. B. in his *Prints* thought fit to trouble his Readers with it. 2. Whereas my Printer, in the * same book, had made it [*in*] in stead of [*ni*] which I had therefore very carefully took care to have mended in the *Catalogue of Errata*, and that in this printed form [p. 99. l. 19. r. ni] Mr. B. taking no notice that it was alter'd in the *Errata*, layes it roundly to my charge in his c. 2. p. 28. which however, in it self, most unworthy to be mention'd; yet considering the use which may be easily made of it, I think it *more worthy* then greater matters. For from hence I thus argue: If Mr. B. was so *diligent* in observing those *oversights*, which he could not but know were *none of mine*, but meerly *Typographicall*, and as *venial* faults in the *Printer* as any *Printer* can let fall, in any the most *weighty* or *sacred* volume; how would the man have *triumphed*, had he found any errors of greater moment? and how *innocent* doth he declare my papers to have been, wherein he is fain to quarrell such *notes*? and how *incredible* must he be thought, whilst he pretends an *omission* of other faults? Nay, fourthly, he *protested before God*, that he *knew but three things* which I *accused of being fictions*, to which he gave the least credit, p. 17. yet here he talks of *many threes*; at the very expence of being *perjur'd* in his former affirmation, or of speaking in the *later* against his *knowledge*.

Fifthly,

† c. 2. p. 9.

* Div. Phil.
last. c. 3.
p. 99. lin. 19.

Fifthly, how incredible must it needs be, that he who *invented* so many *Tales*, and took up so many upon *Report* (either in *deed*, or in *pretense*) should omit to publish any ill thing of *me*, if he had really met with it in any part of my *writings*? But let us come to the *particulars* of which his *unhappinesse* is *composed*.

Of the ground
of his ma-
lignity.

a Philan. b.
c. 2. p. 46. in
marg. and c. 3.
p. 122.

b His words
were in Latin,
*suscceptor gregis
alieni, non
eerce ab ali-
sed sponte
fugientis.*
c His word
was ἀλλο-
τριότροπο-
ν.

d S: c Philan. b.
c. 2. p. 56.
e Of which
there is a se-
ction Philan.
c. 3. p. 72.

§. 11. His first complaint is, (p. 20. lin. 7, 8, 9, &c.) that
“his chief Parishoners being of my Congregation, I said, was
“the ground of all his Corruptorie Correction. [My own words
were, that this (a) *appeares* to be the reason. And so it doth
very sufficiently. For 1. he was *civill* and *courteous* to me, as
civill, and as *courteous*, as *most* men in the *Country*, untill the
time that his *Parishoners* betook themselves to my church,
(as much *without* my *knowledge*, as *against* his *pleasure*;) and
from that time forward my *Neighbours* *enmity* to me did
take its *Date*. He got a *Copie* of a *Manuscript* which was
conceived to be *mine*, (and *whisper'd* such among the *Bre-
thren*) against which he boasted what *confutations* he was
preparing. I advis'd him by *letter*, that if it was true what I
had heard, he would *consider* whether his *Copie* were *mine* or
not, and whether (if *mine*) it were a *true* *Copy* or a *false* one.
To this, (before he would give me one pertinent word) he re-
turn'd me an *Answer* usher'd in with this *Preface* --- “You
“know me to be *Robbed* (I call not you the *Thief*) of a confi-
“derable part of my very few *Auditors* *vhen* they be all to-
gether. In his *second* letter he told me, that those *chief*
Parishoners were the (b) “*fugitives* of his *Flock*, and that I
“was the *Receiver* of another mans *sheep*; that they were not
“so good as he would have them, *else* I needed not to turn
“(c) *medler* in another man's *diocese* out of any over-fond
“love of abolished *Episcopacy*. *Nay* he flew so high as to
“wish, that matters might be *judicially* decided in an *Eccle-
siasticall* Court. (vvhich vvhath imports in a *Presbyterian*
sense, so many have felt, that a'l have heard it.) 2. This *aking*
Tooth did so torment him, that he *abruptly* cryed out in his first
printed Pamphlet (as he was trying to speak of *Gods* *decrees*)
that “I had fulfilled my *insolency* against his (d) *ministry*,
“and his *Flock*. and in another place, (upon a *suddain*
twitch of the *vexed* *parts*) he (e) *blurted* out a bold *world*.
“that he took more pains *vith* those few under him, than I
“vvhich

"with my more numerous flock. Upon another sharp pang of the *aking Tooth*, he brake out into a confidence, "that his (a) Sermons were more wholesome, though not so handsome as mine. Nay so far is he from leaving this anodynous outcry, untill his pain hath left him, that he reproacheth me (even here too) "with my * Filching of his "Parishoners (lin. 17.) and with schismaticall practices against his Parish (lin. 24.) and this ground of his Distempers he calls the ground of his godly jealousy (lin. 20.) Nay (as the acid humour doth increase,) he layes about him like two or three (b) thrashers; strikes at the high commendations which he saith "I gave to his Parishoners qualities and "conversations, when I said that they were persons of a most imitable converse, fearing God and hating covetousnesse, &c. Then he talks of his advantage to do me a mischief; and forgeth me to have said, (c) that it is in his power to do me many a shrewd turne; talks of Patriarch sibbs in anothers diocese, and of no body-knows-who, who cheerfully complied with his Ministry; calls me fawning Tertullus; speaks of his preaching by the hour-glasse (in 2 words of true Latin) and of others coaching it to church (in one word of false French;) observes that [far fetcht is good for Ladies;] tells them how well they might have fared by hearing him speak; and so concludes with another old Say, [their mind to them their Kingdom is.] Thus he puts things together to the very end of his 21 page: & this must go for a proof (if we are as willing as himself) that his Parishoners going from him was not at all the ground of his Corruptory Correction. But because he denies that he did preach them out of their patience, and spake against them, as well as to them, out of the very same Pulpit, I will oppose to his deniall (which is but single, and his own too) their unanimous affirmation, that what I said they will justify on all occasions. It was from them who were affronted that I had knowledge of the affronts: and they are persons of so much honour, as well as of conscience and integrity, that one of their words will weigh more, then all the Oaths and Protestations which can be put by Mr. B. into the contrary scale. Nor is it a little to his prejudice, that he hath spent two pages in an impertinent invective against those persons, who are so generally belov'd, because so generally ob-

H

liging,

a Correp. Co. v. p. 22.

* Note, Reader, that this is as contrary to Truth, as any thing that is false. See what I said Philan. c. 2. p. 46. lin. 4, 5.

b It is his Tbrase of himself, p. 5. lin. 7. c My words were these, Perhaps my neighbour doth consider, that it lies in his power, &c. and thinks that I am of his opinion, &c. Philan. p. 34.

* *Luk. 6. 26.*

*Of hiring his
book to be
prin. ed.*

ling, that they stood in some need of his *evill Tongue*, to deliver them from the *woe of being spoken well of by all men*. For now it happily falls out, (to their unspeakable comfort and advantage) that they are only spoken well of by *all except one*; and He a *Correptorie Corrector*.

§. 12. It is his second complaint, (*p. 21. lin. ult. p. 22. lin. 1. &c.*) that "I did publish his confession, that it must cost him *a round sum of money to get his book printed.*" Was not 20l. such a sum? would not that have done well in a *Daughters portion*? And did he not send it me in a *message* by a *neighbour Minister*, that "He could get his book printed for *no greater sum then 20l. which if himself could not spare,* *he had friends who were able to do it for him?* I had been told it before by many grave Persons; but I should hardly have made it publick, had he not told me of it *himself*. And did I do ill to believe his own message, when delivered by a person much *more credible* then himself? If the bargain was alter'd from after that time, he should have sent me word of *that too*, as he had done of the *former*. But how doth he *blast* his own credit, in setting this down as a *palpable untruth*, of which himself was the *Author*, and I but his *Echo*? nay he confesseth *even here*, whilst he doth offer at a *Deniall*, 1. that he "suspected some such matter, and spake of it to his friends; 2. that one acquainted with the wayes of printers did a little *fear* him about a sum of money; 3. that after the money *matter* was talk't of; he did, out of pure respect to his Budget, *forbear* committing his Book to the Presse; (Truth will out one way or other.) 4. that at last "it cost him a small matter *to the Printer*, and what he did gratify his choice friends with. But let him speak again in print; was he not *obliged*, at the *Stationers price*, to take off 200 of his *Correp. Correptions*? and doth he not drop a *confession* that *divers Dozens of his Book came down to him bound up*? and did he not leave some *dozens* to be sold for him by the *Stationers*? Come away then, Reader, to his next Recrimination.

* *I find it
since in his
ch. 2. p. 28.*

*Of his swear-
ing and
cursing, and
vailing, and
Pulpit-stuffes.*

§. 13. His third complaint is, (*p. 22. lin. 24, 25. &c.*) that I "said, he rayled at me to all sorts of people, and cursed me *to some*, and preached me down in his 2 lecture Sermons." He preach't and rayl'd, for he rayled in preaching, to all sorts of

of people. Once at *Northampton* in mine own bearing, under the title of *utrasque*: which when I charged him with, he did not deny it. another time in *Daventry Pulpit*, which (being upon a market day) was talked of in the market, and brought to my eares by a cloud of eare-witnesses. And whether he railed at me or no behind the *Curtains*, his Readers may judge by what he hath done upon the Stage. A *Correptorie Corrector* begins to grow into a *Proverb*, and gives a speciall denomination to one that rrailes. (a) "But Mr. B. will lay a p. 22. lin. 2.
 "down his life upon it, that, for above this 30 years, never ult. p. 23. l. n. 1;
 "did rash Oaths or cursing come out of the doors of his lips; 2, 3.
 "nor in his greatest hast and heats did he ever protest so high,
 "as by his Faith, by his Troth, or his Truly. Yet in the
 17th page of this his last book, he protested before God, not
 only rashly, but very much worse, as hath been shew'd. Is
 not that more then by his Faith? Again he (b) professed in b Correp.
 the presence of God, that he thought me well-nigh in the same corr. p. 174.
 condition with *Simon Magnus*. Is not that more then by his
 Troth? Nay farther yet, he pulls a curse upon himself, and the
 greatest curse too, even (c) "Anathema Maranatha, if c Ibid p. 25.
 "he prove not the Doctrins which he hath taught these 20 lin. 1, 2.
 "years most agreeable to the Faith of the Church of England.
 And when we consider how impossible it will be to prove
 that, how much worse hath he done, then if he had spoken it
 by his Truly? Nay in this his second Book he bestows this
 curse upon his Friends, (d) "Beslrew them, who were at any d G. 2. p. 38.
 "time to credulous, &c. But in excuse of this last he may lin. 19, 20.
 chance to say, that he was somewhat older at his p. 38.
 where he cursed, then at his p. 22. where he laid his life
 upon it, that he had not cursed or sworne these 30 years. and
 therefore I presse it not much upon him: I love to allow him
 all the scope that I am able.

§. 14. His fourth complaint is (p. 3. lin. 20, 21. &c.) *Of his Corre-*
 "concerning what I said of the *Correctors* of his Presse, and *ctors, Apologie,*
 "that his *Apologie* was to be looked on as the deepest instance *and being in*
 "of his invention: and p. 24. that he was at the cost to have *the Diurnall.*
his Book in the Diurnall. To the first I answer, that I was
 told it by divers persons whose eyes were still upon the
 place, and could tell more of those matters then Mr. B. himself.
 vvhich if I cannot prove, I'll beg his pardon, although the

a Philanth.
conclus. m. 7.
p. 66.

matter is not of moment. For a most satisfactory Answer to the second, I refer my Reader to the (a) place, where my words may be seen in conjunction with the reasons which there I give for them. I say to the third, that what he did by a proxy, he truly did. τὰ δὲ ἴσ' ὅλων δὲ ἡμῶν πῶς ἐστ. That I can shew my information under the hand and seal of a most worthy person. That if he did, he did well, (for who prints books to keep them secret?) and therefore if he did not, I did not ill to think he did. Yet because I did take it upon report, I shall as soon as he proves I did mistake it, make him amends in such a manner as he will have me.

And thus having seen the very utmost of what he hath been able to charge me with, (from the very beginning to the conclusion of my book,) I will pursue my method of charging Him.

Mr. B's Dream
of the Printers
Boy.

§. 15. In his p. 24. lin. 8, 9. he is not afraid to divulge his "Dream, that by my silver hook I hooked in very Printers "boyes to be my Historians, and that I bribed them to let me "have a hanfell of his papers, &c.] A thing not only extremely false, but so very impossible to be true, that I was never able to find out whereabouts his Printer lived, whether at London, Oxford, or Cambridge. Upon my diligent inquiry, I heard that London was the place, but I heard it only, and read it in the Title-page of his Book. For ought I know, there is no such matter. But admit him to be in London, I cannot tell (to this hour) either where he lives, or what his name is. All I find in his Title-page, is, Mr. Sawbridge his Stationer, and W. H. which what it signifies, I cannot tell. Indeed Mr. Sawbridge was ask'd the question by a Friend, but he was as wary as the ancient Persians, and would not let fall a syllable towards the opening of the secret. The mysteries of Bacchus and of Cybele were never lock'd up with greater care. The like was observed in the printing of his last; which I was never able to get a sight of (notwithstanding my indeavours, which might administer an occasion to Mr. B's confident invention) untill after there were Copies in the public shops at Northampton. So very unhappy is Mr. B. in printing all that lyes uppermost.

His sin against
conscience and
common sense.

§. 16. In his p. 25. lin. 18, 19. he saith, "I omitted to touch "upon the 2^o part of all that was substantiall in him, and
"argu-

Sect.17. *How sadly he defends his Scholarship.*

61

“argumentative,] If he had said, [of all that was scurrilous and *invektives*] he had hit the Truth a little nearer. I was chid by wise persons for considering him at all, and again I was chid for taking him so much into consideration. But for this I have been thanked by the very same persons, that I shew’d him the shadows of all his substance. What subject is there in all his Satyr touching the questions in debate, and relating to my notes, upon which I have not fully spoken in my defense of Gods Philanthropie? My Alphabetically Index is a thousand witnesses, to such as list to look no farther. But I have many more witnesses then Mr. B. can pretend to, because the whole Impression was dispersed long ago. How I spake to all things which were substantiall and pertinent, and why I spake to no more, I cannot demonstrate by an induction, unless I transcribe the many sections, both of his book, and mine. But I can do it a shorter way, even by sending my equall Reader to the conclusion of my Philanthropie, and by desiring him, with that to compare the Index.

§. 17. In his 27, 28, 29. pages, he proclaimes his ignorance in Greek and Latin, by his pitifull endeavours to make them venial. I did occasionally name a few of his infirmities, and in mercy to him I nam’d no more. I did seriously intend not to rub up that sore, and meant that Time should either heale it, or skin it over. But since the Delinquent is so ingratefull, as not to accept of my pity, and even flings dirt at me for concealing so much of his uncleanness, I will compell him to be sorry, though I cannot be sure he will repent. First, for his generall excuses, that the Printer did him much wrong, and that I would not admit of a corrected Copy which he sent me, I have this to Answer for his discomfort. 1. That the grossest of his commissions (such as *multa rara, ad phalerandum populum, derelictos ejus*, and the like) are not pretended by himself to have been errors typographicall. For of the three I now nam’d he seeks to justify two, and very wisely conceales the third: *ad phalerandum populum* he dares not mention. 2. Though I would not accept of a book from his hands, (having bought one before out of the shop, and suspecting many dishonesties to lye in ambush by such a project;) yet I detain’d it so long, as to examine his monstrosities of Greek and Latin, (which by the Index I had made was

Of his false
Greek and
Latin.

very easy to be done.) And except *Demon meridianum* (which he had mended with his pen) I found the book to be as faulty (in point of Latin and Greek) as that which I had from the common stall. Nay I have now in my custody one of those very Copies, which Mr. B. corrected after it came to Northampton; and even there I have discover'd above twenty grosse errors (as a neighbour Minister can bear witness) neither amended with the pen, nor yet in the Catalogue of *Errata*. But let us come to the particulars in which I *instanc*^r. The first, and chiefest, was his deplorable use of *phalerandum*, which in stead of confessing, or excusing, he very carefully passeth over, and breaks out into railing, as the natural language of his misfortune. And having shew'd by *convina*, (as heretofore by *Monsieurs*) that he would fain be mistaken to have at least a little skill in *Italian* and *French*, even whilst he demonstrates his perfect ignorance in both, he tries to hide his real frailty, by starting a frailty where there is none. For the fault that I found was *multa rara*, which was as bad as to have said, *multa pauca*: And to that I pointed with an asterisk both in the margin, and in the Text. But our Gamester provides a back-door for his escape, and makes as if I had blam'd him for the particle [ni] whereas he knows I never did, and was so far from laying it in his dish, that I laid it wholly in the *Printers*, as Mr. B. might have read in the *Catalogue* of *Errata*. In so much as that refuge hath quite undone him. Nor fares he the better for his many rare *Gemms*, because his words were *multa lectu dignissima & admodum rara*; which if he thinks not worse then many grammaticall incongruities, I know what the Reader will be apt to say of his learning. Is not this bad enough? not, it seems, for Mr. Barlee: for that which follows is much worse. † *Defectio arguit fuisse derelictos*, cuius (supple *Derelictionis*, saith Mr. Barlee) *non potest alia adduci causa, quam Reprobatio*. Calvin's word was *derelictos*, not *derelictio*: or if it had been so, as Mr. B's ignorance would have had it, yet could it not have been Mr. Calvin's meaning. For 1. it appears by the context, that he was speaking of the *Defection* of the Reprobate Angels, and inquiring after its cause: and 2. it could not otherwise be sense, then by making *cuius* to refer unto the other *defectio*. Could Mr. Calvin be so silly, as to say that

See Philanthr. c. 3. p. 99.

His ad phalerandum populum.

His multa rara.

† Calvin. In-
str. l. 3. c. 2.

§ 4.
His cuius derelictio.

that Gods *Reprobation* was the only cause of his *dereliction*? Not his *positive Reprobation*, for then it would be before the *negative*, (in contradiction to his Tenent;) not the *negative Reprobation*, for that is nothing but *dereliction*, which cannot possibly be the *cause of it self*. No, 'twas only Mr. B. who could arrive to that *pitch of Dementation*. What satisfaction will he now make me for giving me the *lye* with a *notorious* epithet, and for his wonderfull *impertinence* of *St. Paul's ignorance in Grammar*? He tells us it is venial to break *Priscian's Head*. But these are such faults as would break his *Heart* too. The time would fail me if I should mention the great variety of the like, which are very conspicuous in his *Correp. Correction*. But I will shew my Catalogue to any man that shall desire it for satisfaction; and from the Presse, if required by M. B. Nor is he happyer in his second book then he was in his first. For not to speak of such trifles as *Coriphæus*, and *acutum cernere*, (not mended in the Errata) I will only mention two or three *Rarities*. What I had written (a) *ἀξιόθιδυβντ*, he thought he must repeat * *ἀξιόθιδυβντς* p. 17. no doubt because he found *θιδυβντς* in his *Lexicon*, and could not find *θιδυβντ*. wherein how many absurdities might be observed to the filling up of both pages) I leave to the guesse of a sufficient Reader. Again (in his *ch. 2. p. 54, 55.*) he snibs me for an oversight in translating this Latin, *Desinebat esse vir, sed non malus Grammaticus*: either not knowing, or not considering, that the words are *Amphibological* (like *Ibis redibis nunquam Romane peribis*;) and when the sentence was capable of both constructions, I had reason to take that which was most for my purpose, and for the credit of *Origen*, to whom the *Amphibolie* was applied. Now whether the *Logick*, or the *Grammar* of Mr. B. is to be shent, I leave himself to be the judge. But above all, I admire him for his wavering of my (b) *Dilemma*, whereby he was forced to confesse, that he was either a *wilfull Impostor*, or else understood not the *Latin tongue*, when he translated *Felix Turpio*, not only besides, but against the meaning of the words. Whosoever shall read *chap. 3. p. 105, and 106.* of *Divine Philan. Def.* and compare it with Mr. B's affected *Dumbnesse* (c. 2. p. 52.) and with what he saith of *opinion a free* (c. 2. p. 36.) and how he mends it

a Philanth in
A l'versit. to
the Reader.
* This was
worse then his
manifest
mistake of
αξιόθιδυβντς, which it
seems he
thought could
not agree with
Helena, be-
cause its termi-
nation did
happen to be
in [θ] there-
fore he mur-
der'd it into
αξιόθιδυβντς,
αξιόθιδυβντς,
and the like;
and after all,
mar'd all in
the mending.
b In his c. 3.
p. 52. lin. 27,
28. where he
refers to my
Philanth. c. 3.
p. 106,
in

a Val. Max.
l. 9.

An occasional
Digression for
the clearing of
what is past,
and for the
abridging
of what is
future.

in his *Errata*, by making it worse, he will sure be tempted to laugh as loudly, as (a) *Philemon* once did upon another occasion.

§. 18. Whilst I am in this place of my vindication, I am a little interrupted by a kind neighbour of the Ministry, who was very much suspected to be the Man, whom Mr. Barlee pretended to be the sole Author of his Reports: I mean those two, of which I have spoken so lately, and so much at large, chap. 1. §. 9, 10, 11, 12. Nay he himself was very confident, that Mr. B. would lay those ugly children at his innocent Door, if he were not prevented by timely caution. He hath therefore very worthily, like an affectionate neighbour (lesse then which I never found him) not only cleared himself from Mr. Barlee, but cleared me from himself too; that I may be justified by them both, upon whomsoever the blame and the guilt may lye. So far was I from having said to this reverend Minister, "that I was without sin, above sin, and by mine own power could abstain from all sin, and again so far from denying the lawfulness of the second marriage of Ministers; that he hath three times attested I said the contrary: first, to a clergy-man of this County; the next day after, to a Gentleman of greater quality; and two dayes after that, to me in person. nor this by an orall or fugitive profession, but he voluntarily offer'd to attest it under his Hand, and accordingly hath done it at the very same time Decemb. 14. 1657. Nor hath he done it in one, but in three distinct written Forms, to which he hath added a threefold subscription of his Name; that Mr. Barlee may be known not only the Raiser of those two slanders, but withall to have invented his way of management, and defense. Which to describe unto the life, in its complication of falsities, with which Mr. B. doth lye intangled, will be the subject of a Treatise to be published by it self, if Mr. B. shall make it needful, by any obstinate perseverance in so manifold a sin. But I suppose he will think it his easiest way, to make a confession of his faults, and to accept of my pardon, which I am (b) bound to afford him upon the account of Christianity, though he shall yet sin against me no lesse then seventy times seven. In the mean time it concerns me, as the injur'd party, to make good use of my Advantage. And since I find my self enabled, by no lesse then an induction

b Max. 18. 23.

SECT. 19. A bashful calumny betraying its own guilt. 65

of all particulars, to make a most cogent Demonstration of my having been calumniated in severall kinds, and that without the least shadow or shew of Reason; I shall take a shorter course then I have hitherto done; for the clearing my self of all other calumnyes, as soon as ever I shall have spoken to this following insinuation.

§. 19. He saith by head and shoulders (c. 2. p. 44. lin. 25; 26, &c.) "That it will much concern me to inquire who 'that Minister was, who vehemently pleaded, four or five ' years ago, for the lawfulness of praying for the Dead, and ' unto Saints, at a Gentlemans table, who contended against ' it, and complained heavily to Mr. Barlee of it." (1.) If another Minister did this, how can I be much concern'd to inquire who he was? or why did he not say, he meant another, and not my self? For as the words are here placed, he plainly seems to mean me by them? which why should his Readers be left to think, in case he did really intend some other? (2.) Again, if I am the Man he means, (which is the opinion of all I meet with) why durst he not say it in downright terms, as he was wont to say things of worse importance? His very mode of delivery bewrayes his guilt. And well it might. For (3.) how could I eat at any Gentlemans table, who could possibly complain to Mr. Barlee? Or (4.) how can he be a Gentleman, who did not only complain of what was spoken at his Table, but of what he feigned to have been spoken? Off goes his Gentility, if that is part of his * entertainments. None but (a) Aisyages, and Atreus, have ever made a more cruell and inhospitable Feast. None but Harpagns and Thyestes have found a soryer Treatment at another mans Table. For (5.) so far have I been from pleading vehemently in behalf of those errors of the Roman Church, that I have vehemently pleaded against them both, when it hath not been for my interest, but much to the hazarding of my safety. Nor am I able to believe, that this is any other story, then what was newly coined in the old mint, and only antedated from 4 or 5 years ago, that the Gentleman (when accused) may fitly say he hath forgot it. But I omit to say more, (how much soever I am provoked) untill I am refused some satisfaction. It was no longer ago then in his p. 38. lin. 21, 22, 23. when Mr. B. wished [with an O] that I would purge my self from dimidiata Pontificianisme.

Of praying for the dead and unto Saints, pleaded for by no-body-knows-whom.

* Evocatos tanquam ad epulas nuptiales Protestantium primores, Carolus novus opprimi iussit. Tbuannus l. 55. 56, 57. Cluver, ad A.D. 1572.

p. 734. a. Ἀρπύρην τὴν ἐκ τῆς πατρὸς, πλὴν τῆς καραλῆς τῆς καὶ ἀκρῶν χειρῶν τῆς καὶ πιδῶν, τὰ ἅλα πάντα παρὰ τὴν θάλασσαν. Herodot. l. 1. c. 119. p. 51.

nisme. And p. 73, 74, 75. he reckons me to be one of those *Cassandrian-Papists*, against whom *Mr. Baxter* doth *warne the Nation*. And because he is *assured* that he hath no ground for it, he is fain to *glance* at me in a most *oblique* and *squinting* story, which is as far from *Truth*, as *Malice* is from *Charity*, and *Truth* from *Falsehood*. It is as if a man should say, that it nearly concerns *Mr. B.* to inquire, who that *Minister* was, who upon the perusal of the *Divine Philanthropie defended*, did so exceedingly swell with *Anxiety* and *Anger*, that the *Cooper* presently was sent for, to *Hoop* his *Belly* and his *Ribs*, for fear of *bursting*. But I declare against this, as a most *unchristian* and *unmanlike* course: and only propose it as a *glasse* wherein *Mr. B.* may behold the ugly face of his inventions. And because by these courses, and many more of this nature, he strikes directly at my *Living*, and at many others through my *sides*, I think he cannot but owe me some very *publick satisfaction*: And by these presents I do require it.

A short Catalogue of 37. more Falsehoods.

a Ch. 2. p. 31.

b Ibid.

c Ibid. and

p. 32.

d lb. p. 33.

e p. 34.

f p. 34.

g p. 36.

h p. 37.

i p. 38.

k p. 42.

§. 20. Now I come to my *shorter course*, which I promis'd at the end of the 18th section: and which if *Mr. Barlee* shall not take in good part, I will speak at *large* to those things, in another Tract, which now I shall only think fit to mention. 1. What he saith of an imaginary (a) parallel betwixt my "opinions and the Pelagians (which he pretendeth to have "made in his *Correp. Corr.*) 2. what he saith of (c) *D. Reynolds* "in his Epistle to himself, shewing my Arguments to have "issued from the *Pelagian School*. 3. what he saith of my "(c) abusing *D. Reyn.* and *Mr. Whitfeld*, &c. 4. of my "(a) repeating the Barbers Bason a second time. 5. of its "being no (e) fiction, into the partnership of which he took "in his reverend *Divine*. 6. of what passed at (f) *Daintry* "touching *Socrates* and *Iob*, (who were both spoken of, but "not as *Mr. B.* doth make relation.) 7. of my (g) ending my "Notes with a harsh *evocationis*. 8. of my (h) accusing "him for being like *Pansanias*, (which indeed I mention'd "of an indefinite *idivina*, but he alone applies to himself.) 9. of (i) frequent repetitions, (which is more his own fault "then any mans whatsoever in all my reading.) 10. of my "(k) ranking the best of men with the worst of Quakers, "(whereas I only said, what things I was unlike, and how far

"far from being a Quaker.) 11. of my being not able not
 "to know, that (a) Bishops were no other then primi ^{p. 42.}
 "Presbyterorum. 12. of my (b) justifying one of the worst ^{p. 42.}
 "of his expressions. 13. of his (c) not making promise to ^{p. 43.}
 "crave pardon for his faults. 14. (d) of my spending above ^{p. 45.}
 "22 sheets in pure invective. 15. of his not (e) saying that he ^{p. 47.}
 "had need to cast about for Topical Arguments. 16. (f) of his ^{Ibid.}
 "5 Arguments to prove that matter of fact, pretended not to
 "be spoken to. 17. (g) of my confessing a Copy to be mine ^{Ibid.}
 "(which I never saw, nor knew any thing of but from Him.)
 "18. (h) of confessing by faulting denials. 19. (i) of lea- ^{p. 48.}
 "ving out a passage against speciall discriminating Grace. ^{Ibid.}
 "20. (k) of his never having heard that his three friends had ^{p. 50.}
 "their finger in the pye of sequestering others, though some of
 "them lived upon sequestrations. 21. (l) of its being plain ^{p. 52.}
 "by the Text and context, that he spake not of me, but of
 "himself. 22. (m) of my granting those Westmonasterial ^{Ibid.}
 "Authors to make for him (when yet he declares for the up-
 "per way, &c.) 23. (n) of his alluding to my words when ^{p. 53.}
 "he calumniates them. 24. (o) of his opposing my Idol Fan- ^{Ibid.}
 "cy of Grace, when he gibed at Gods Grace by me alledged.
 "25. (p) of his not charging me with Atheisme, &c. 26. (q) of ^{p. 56.}
 "my not threatening him with a thing past, but He me. ^{p. 56.}
 "27. (r) of his not allotting me a portion in the bottomlesse ^{p. 57.}
 "Lake, &c. (which I have largely proved Ch. 2. §. 4.) 28.
 "(s) of Aerius his not being condemned generally for heresy. ^{p. 59.}
 "29. (t) of his party's maintaining communion with us in ^{p. 60.}
 "doctrin and worship. 30. (u) of Bp. Davenant's exacting ^{p. 61.}
 "nothing, but the Oath of supremacy, and subscription to
 "the 39 Articles. 31. (w) of Episcopus his being an Anti- ^{p. 64.}
 "trinitarian, &c. 32. (x) of my knowing that Episcopus ^{Ibid.}
 "was fully confuted by Vedelius, (when I know the con-
 "trary.) 33. (y) of the Bishops severity to Non-conformists, ^{p. 65.}
 "&c. 34. (z) of King James his promise, that he would ^{p. 66.}
 "labour to conform the Church-government of England to
 "that of Scotland, rather then vice versa. 35. (a) of speciall ^{p. 71.}
 "Grace being inconsistent with universall. 36. (b) of my ^{p. 71, 72, 73.}
 "charging Testard, Amyrall, Bp. of Armagh, &c. with A- &c.
 "minianisme (who never own'd it in my self.) 37. (c) of ^{p. 76.}
 "Bp. Davenants Pacificatorie to Durax not being one of

"the last things he writ (by which we must mean, his *publick* works, not private letters, &c.) What Mr. Barlee saith, or insinuateth, (by such inevitable consequences, as do make it equall to what he saith in dogmatical positions) is neither more nor lesse true, in the 34 places directed to in the margin of this last section, then if a man should say that Mr. Barlee was passionatly in love with the Queen of France, and pretends a just Title to the Crown of Spain.

*a Sententias
vestras prodi-
disse, superasse
est. Hieron. ad
Ciciliph. adv.
Pelag. c. 4.*

And thus (good Reader) I have preserved thee at once from so much labour, and losse of time, as 34 long sections must needs have cost thee. I wish I had thought of this method sooner; since his prevarications with the Truth are (*most* of them) so palpable, that to (a) *name* them only, is to *discover* them; and to *discover* them only, is to *confute* them.

CHAP.

CHAP. III.

Mr. B's Abuses of other men, (as well as of me, and of himself,) especially of his own Party; and his incomparable mistakes in those of the Prelacy, the late Primate, Bp. Darvenant, &c.

§. I. **M**r. B. taking it for granted, upon the representation of his Fancy, that he had done me some speciall favour, concludes from no-premisses, that I discover myself to be a Monster of ingratitude for having written a tedious letter to him, and made that use of his Answer which he expresseth *ch. 2. p. 50. lin. 14, 15. &c.* Where the ingratitude doth lye, I shall leave it to be consider'd by this impartiall account of that whole matter. When I had published a true Copy of my Notes to prevent the publishing of a false one, I was told, (which since I find was true) that Mr. Barlee had a designe to print as much of that false one as he thought might be usefull to do his work. Against this I thought fit to preadmonish him in a letter. Advising him first, to live in silence, and not to trouble the Presse with breach of charity or peace. Or if that might not be, that he would then keep close to the proper subject of debate; and neither call me by ill names, nor affirm any thing to be mine, which I had already so very heartily and so knowingly disown'd. For having voted me already to be a Papist, and a Pelagian, (and a Socinian into the bargain) should he proceed to aspersions from I knew not what Manuscripts copied out with his Ink, why might he not accuse me of having said Masse, or of any thing else which might be matter of sequestration? With how much reason I did this, both his books have made appear. For

Of my being a Monster of Ingratitude to Mr. B. because he abused his best friends without my consent, and was reproved by me for it.

what I suspected only as possible, he hath abundantly *performed*, notwithstanding all those premonitions, with which my self and others did very affectionately oblige him. But the word *sequestration* did so sting him (as he pretended) that he "wonder'd (*in his next letter*) at my monstrous uncharitable-ness, for representing him to my misgiving fancy, as "if he had nothing of an Ecclesiastick, of a Christian, of a "Gentleman, of a Scholar, of a Neighbour left in him. So great a *sin* did he reckon a *sequestration*. He farther added, that "even then when his principles did seem most to lead him "to the liking of the *sequestration* of unworthy Ecclesiasticks, "yet even then he was so much for Ecclesiastica Ecclesiastice, "and justa juste, as that, he blessed God for it, he never had, "nor ever would have, nor ever in that way hoped to have, "any hand or finger in that pye. Now comes the jest. For having Noted *sequestrations* with such a black Coal, and startled at the mention of such a Bugg, as if he thought it a Scarlet sin; and being afterwards put in mind, who they were that grew lusty upon that very Dish which he thought Poyson, (and blessed God that his finger was never in it;) he tells the world even in Print, "that some of his friends (his dearest Friends and Patrons too) have even lived upon *sequestrations*, "but he did not think of them when he wrote what he did. Who saith he did? or who can think it? Had he remember'd at that instant what now he tells us, he would not certainly have us'd them as accidentally he did. He would rather have lessen'd and excused that Fact, then have loaded it (as he did) with so many heavy aggravations. What he saith, he never heard of his three speciall Friends, and the distinction which he makes betwixt having a finger in the pye of *sequestring*, and living upon * *sequestrations*, &c. doth but amount to such a salvo, as stands in most need of being covered, and kept close: for the more Aire gets in, the more the u'cer will be indanger'd, as I could shew more wayes then one. Mr. B. should have known, (I mean, he ought to have consider'd) that this is one of those things which, the more he stirrs, will smell the more unbecomingly. But let it lye quietly for me, as before it d'd, untill Mr. B. shall rake it up, as now he hath done. So much for Monster of ingratitude, which Himself was much rather to be charged with, for calling Him

* Still he saith it is a way he is not satisfied with, to never practis'd by the long Parliament, which he did most Idolize. p. 52. I hope that others may be unsatisfied as well as He, and as safely.

Se&t. 2. Of *K. Iames* and the *Presbyterians*.

71

Him [(a) monstrous *Leviathan Hobbs*,] who hath assisted his party (at least to the utmost of his Ability) in asserting their Doctrins of Gods Decrees. And though Mr. B. doth but write like one of the lowest of his *Disciples*, yet he tells us, he will as soon own the (b) *Devil* for his Master, as Mr. Hobbs.

a *Cb. 3. p. 7.*

b *Ibid.*

§. 2. In his c. 2. p. 65. lin. 28, 29, &c. He saith, " it had been well for King *Iames*, and all his posterity, if he had continued to follow the counsell of Robert Rollock; who did advise him, as he would not fall into inextricable streights first or last, to continue a fast friend unto the Godly.] So he calls the *Presbyterians* of the Kirk; vvith whom if King *Iames* had complied, as he did not, they had not done as they did, but had preserved him from falling into inextricable streights. And then (saith Mr. B.) it had been better for his Posterity. So dangerous and fatall a thing it is, for any Magistrate whatsoever, in any Kingdom or Commonwealth, not to comply with the *Presbytery*, when they have power to do mischief. He hath spoken very much to the credit of his party; and given notice to all in power, that the way to be secure from the attempts of that *Se&t*, is either to set them up, or to keep them under. But which of the two is most eligible, I hope the world will make no more Trialls. Well, we have heard Mr. B. of King *Iames* and the Godly: Now it comes to my turne to produce King *Iames* concerning both. In the conference at Hampton-Court, upon occasion of Dr. Reynolds obtruding twice the Kings supremacy, his Majesty took him up in these following words.

Of King *Iames*
and the *Pres-*
byterians.

" (c) Dr. Reynolds, I will tell you a Tale. After that the Religion restored by King Edw: the sixth was soon overthrown, &c. we in Scotland felt the effect of it. Whereupon Mr. Knox writes to the Queen Regent, that she was supreme head of the Church; and charged her, as she would answer it before Gods Tribunall, to take care of Christ his Evangill, and of suppressing the Popish Prelates, who withstood the same. But how long, trow you, did this continue? Even so long, till by her Authority, the Popish Bishops were repressed, Himself and his Adherents were brought in and well settled, and by these

c King *Iames*
his speech of
the *Presbyt.*
Confer. at
Hampt.
Court, p. 82,
83, 84, 85.

"these means made strong enough to undertake the mat-
 "ters of Reformation themselves. Then loe, they began
 "to make small account of her supremacy, nor would
 "longer rest on her Authority; but took the cause into their
 "own hand, and according to that more light wherewith
 "they were illuminated, made a further Reformation of
 "Religion. How they used that poor Lady my Mother, is
 "not unknown, and with grief I may remember it. Who,
 "because she had not been otherwise instructed, did desire
 "only a private Chappel, wherein to serve God after her
 "manner, with some few selected persons: but her suprema-
 "cy was not sufficient to obtain it at their hands. And how
 "they dealt with me in my minority, you all know. It was
 "not done secretly, and though I would, I cannot conceal
 "it. I will apply it thus. And then putting his Hand to his
 "Hat, his Majesty said; "My Lords the Bishops, I may thank
 "you that these men do thus plead for my supremacy. They
 "think they cannot make their party good against you, but
 "by appealing unto it: as if you, or some that adhere unto
 "you, were not well-affected towards it. but if once you
 "were out, *and they* in place, I know what would become
 "of my supremacy. No Bishop, no King, as before I said.
 "Neither do I speak at random, without ground: for I have
 "observed since my coming into England, that some
 "preachers before me, can be content to pray for James
 "King of England, Scotland, France, and Ireland, Defen-
 "der of the Faith; but as for supreme Governor, in all cau-
 "ses, and over all persons (as well Ecclesiasticall as Civill)
 "they passe that over with silence; and what Cut they have
 "been of, I have afterwards learn'd. Thus far King
 "James. With whose words if we compare what hath been
 "written by * *Salmasius*, who was in every part of his life,
 "except the last, the greatest enemy to Bishops, and the great-
 "est Patron to the Presbytery, and yet hath fasten'd the
 "blackest Character upon the English Presbyterians that
 "hath ever been given to any Sect, I suppose some Readers
 "will take the words of Mr. Barlee, and use them thus,
 "It had been well for King James, and all his posterity, if
 "he had follow'd the counsell (not of Robert Rollock, but)
 "of one who was infinitely wiser, I mean, his orthodox
 "and

* *Claud. Salm.*
Defen. Reg.
 c. 10, & 11.

"and learned self; who advised his son (a) *Henry, a Bish. Dow.* whilst yet in Scotland, not to suffer such Ministers to be l 2. p. 42. in his Kingdom, if he liked to sit at rest.

§. 3. But Mr. B. adds further (*ibid. lin. nlr.*) that "Mr. Cart- *Of the impi-*
wright, and Mr. Travers, and others, were imprison'd for *sonment of Mr.*
ceremonial inconformity towards the later end of Q. Eliza- *Cartwright,*
beth her Reign. (And he tells us a little before, that) "King *and Mr. Tra-*
James interceded for their releasement. He would have *vers, &c.*
it thought, I suppose, that Q. Elizabeth was cruel to those
good men, when they were guilty of nothing but Peccadillos.
But was Mr. Hacker hanged for non-conformity to things
indifferent? Or was it nothing but ceremonial, which Cop-
pinger, Lancaster, and Artington, and others, designed a-
gainst the lives of the whole privy Councell, and against the
person of the Queen? Or were not Cartwright, and Travers,
and Wentworth, and Charke, and Egerton, and others of the
Presbyterian Ministry, (b) made privy to the plot, to which b *Ding. Post.*
they were necessary by their concealment? Perhaps Mr. B. is c 13. and 14. 1
not acquainted with those affairs. And therefore to require p. 171. to 176.
him for his care to have me very well inform'd, about the
Faction which played Rex in King James his Court, (p. 69.
lin. 32, 33. &c.) "for which he adviseth me to a book writ
"in elegant verse by Thomas Hepey, if I am able to procure
"it for love, or money; I will direct him for information to a
most admirable volume, printed in the year 1593. and in-
titled thus ---- ["Dangerous Positions and proceedings pub-
lished and practised within this Island of Britain, under pre-
tense of Reformation, and for the Presbyterian discipline.]
If King James did intercede for those mens release, perhaps
being then but King of Scotland, he did not know the whole
cause of their imprisonment here in England: or he was not
out of his wardship to those fiery spirits (as he call'd them)
and so might intercede in complaisance to his Guardians,
(however unfit for that office to a King of his Age:) or he
was not yet perfect in his mystery of King-Craft: or let the
cause of his intercession be what it will, he did many things of
which he afterwards repented that they were done.

§. 4. What Mr. B. is pleas'd to add, (p. 66. lin. 19, 20.) of
K. James "his writing into Scotland, that he would labour to

K

*King James
his Antiquary
to Presbyterian-
ism.*
re-

a Conference:
second day,
p. 85.

b Spotswood
Hist. Scot. l. 7.
p. 530.

c Id. ibid.
p. 533. A. D.
1617.

d Id. ib. p. 535.

e Id. ib. p. 536.

“reduce the Church-government of England to that of Scotland, rather than conform that to England’s, is for many reasons very incredible. First, because Mr. Barlee tells it; and citeth no other Author than the *unwritten words of a Scottish Minister*. (At every dead life he tells us something that he was told, be it of me, or any man else.) Secondly, K. James was so far from such a preference; that his aversion to *Presbyterianisme* was as great as to *Pigg*, or to *Tobacco*. Witness his words at (a) *Hampton-Court*, where speaking of Dr. Reynolds and other chieftaines of the party, “If this, “(*quoth he*) be all that they have to say, I will make them “conform themselves, or I will harry them out of this Land, “or else do worse. Witness his letter from (b) *White-Hall* A.D. 1617. to the *Presbyterians* of the *Kirk*, wherein he upbraided to them their ignorance and profanenesse, and resembling them to the *Heathenish Constable of Castile*, told them, [“they would indure both Lions, Dragons, and Devils to be figur’d in their Churches, but would not allow the “like place to the Patriarchs and Apostles.] (c) Witness his chiding speech in the Diet held at St. Andrews, when he pressed upon them “to keep a yearly commemoration of our Saviours “greatest blessings bestow’d upon mankind, as his Nativity, “Passion, Resurrection, Ascension, and Descent of the Holy “Ghost; the private use of both Sacraments in urgent cases; “the Reverent administration of his holy Supper; the catechizing and confirming of children by Bishops; much too long to be here inserted. Witness his very angry (d) letter directed to the Arch-bishops of St. Andrews and Glasgow, representing the wrongs he had received from that sort of men, and saying, [“He was of that age, that he would not be content to be fed with Broath, as one of their Coat was wont to speak.] Witness his other angry letter directed singly to the (e) Arch-bishop of St. Andrews, wherein he complained of their ridiculous and scornfull dealings with their Sovereign, &c. their greater irreverence towards God himself, saying [The “Ministers ease and commodious sitting on his Taile (they “are the Kings own words) hath been more look’t to than “that kneeling, which for reverence he had required to be enjoined to the receivers of so divine a Sacrament. Neither “can we conceive (as he there goes on) what should be meant by

"by that Table (which they required even in their private
 "administrations to people upon their Death-beds) un-
 "lesse they meant to make a round Table (as did the Jewes)
 "to sit and receive it. In conclusion, seeing we and this
 "Church here must be held Idolatrous in this point of kneel-
 "ings, and they reputed rebellious knaves in refusing the same
 "(they are the Kings own words) it is our pleasure, &c.]
 Witnesse his third severe (a) letter, sent with this unto the *a Ibid.*
 Councell, "for inhibiting the payment of stipends to any of
 "the rebellious Ministers, (they are the King own words) in
 "Burg, or Landwart. Witnesse his first letter of indignation,
 to the *generall Assembly indited at Perth, wherein he charged*
 "all the rebellious dispositions of the people (who of their ** Id. ib. p. 537,*
 "own dispositions were most Loyal) upon them, and their *538.*
 "Doctrins: minding them of his patience under their mani-
 fold provocations, their slandering the truth of God (they
 "are the Kings own words) by walking disorderly under the
 "cloak of seeming holynesse, shaking hands, as it were, in this
 "their disobedience to Magistracy, with the upholders of Po-
 pery (*still the Kings own words.*) Witnesse his fourth sharp *Id. ib. p. 542.*
 letter directed to the Bishops at the "last Parliament which was ** An. D. 1621.*
 held by that King in *Scotland*, telling them ["they had to
 "deal with two sorts of enemyes, Papists, and Puritans; that
 "they should go forward in action against the one and the
 "other. That Papistry was a disease of the mind, and Puri-
 tanisme of the Brain, (they are the Kings own words) and
 "that the Antidote of both must be a grave, settled, and well-
 "order'd Church in the obedience of God and their King.
 "Whereof he will'd them to be carefull, and to use all means
 "for the reducing those that either of simplicity or willfulnesse
 "did erre. Witnesse his speeches at Hampton-Court, when
 he trowncd Mr. (b) *Knewstubs* for taking exception to the
Crosse in Baptisme: (c) when he said of him and his Brethren,
 "[I have lived among this sort of men ever since I was ten
 "years old: but I may say of my self as Christ did of himself,
 "that though I lived among them, I was never of them since I
 "was able to judge; neither did anything make me more to
 "condemn and detest their courtes, then that they did so
 "peremptorily disallow of all things, which at all had been
 "used in Popery. Witnesse his words upon the *third day*
 of

*b Confer. at
 Hamp. Court
 second day.
 p. 67, 68.
 c ib. p. 74.
 * Note, that
 when King
 James liked
 Presbyterian-
 ism, it was
 before he was
 able to judge,
 but not one
 minute after.
 And the very
 same do I pro-
 fesse of my self.*

a *Ib.* third day
p. 93, 94.

† The Lenity
of the Bishops
compared
with the rigor
of the Presbyts.

b *Rev.* 8. 7.

c 9. 4.

c *Expedi ut
extet summa
quædam Do-
ctrinæ ab
omnibus re-
ceptæ, quam
inter prædi-
candum se-
quantur
omnes; ad
quam etiam
observandam
omnes Episco-
pi & Parochi*

*iurejurando astringantur; ut nemo ad munus Ecclesiasticum admittatur, nisi spondeat
illum Doctrinæ contentam sibi inviolatum futurum. Calvin. in Epist. 87. ad Prot. Angli-
am, p. 165. & paulo inferius. --- A certa præcum formula, & ritibus Ecclesiasticis, ne-
quaquam Pastoribus in functione sua discedere liceat. (d) Ab ea discedere non ma-
gis liceat, quam ab ipsis Religionis placitis. Beza in Epist. 83.*

of that *Conference*, when he pleaded for subscription to the *three famous Articles*, which the *Church-men of England* were to approve by subscribing; namely, the *Kings supremacy*, the *Articles of Religion*, and the *Book of Common Prayer*. The *necessity* of which he did press to home, and evinced by *three* such excellent *Reasons*, as he thought it fit to conclude in these words, (a) [“That if any, after things were well ordered, “ would not be quiet, and shew his obedience, the Church were “ better without him, he were worthy to be hanged. *Præstat* “ *ut pereat unus, quam unitas.* † Yet how favourably he used them, notwithstanding his *Threats*, and how much mercy the *Bishops* shew’d them, in spite of all their guilts and provocations, many thousands can witness, and have found too soon by sad experience. So little reason had *Mr. B.* to accuse them of cruelty (as just now he did p. 65. lin. 16, 17. &c.) whose *only* fault hath been thought (by the prudentest persons) to have been *this*, that they *quenched* not the *fire* whilst it was yet in the *Bramble*, whereby it was suffer’d to grow *boistrous*, even able to devour the lofty *Cedars*; and had not an *Army* of *Buckets* opportunely encountered the *threatning flame*, had burn’d up every green (b) *thing upon the face of the Earth*. Of this I am sure, that the *severest* of the *Bishops* did exact no more of *non-Conformists*, than *Mr. Calvin* (c) advised the *Duke of Somerset*, (the then-*Protector* to *King Edward the sixth*) to exact very severely of all that were *candidates* for the *Ministry*, before their admission to *Ecclesiasticall functions*. From which he would have them to be *rejected*, if they would not *stipulate* for their *conformity*; which the *Bishops* by *Oath* should be *obliged* to see perform’d. And ’tis known that (d) *Beza* was so rigid an exactor of universall conformity to the *devise* of the *Presbytery*, that he would have it as *unallowable* to swerve from that, as from the very *Maximes* of *Religion itself*. What matchlesse cruelties have been committed, as well by the *Scotish*, as by the *English* Consisto-

rians,

Seet. 5. *Their principle of excommunic. Kings.*

77

rians, I will not relate, untill I think it more needfull. I will but hint to Mr. B. what was once presaged in the *Painted Chamber* (Sept. 12. 1654.) how sad a *Tyranny* over mens consciences would have been exercised in *Britain*, as well by the *English* as the *Scottish Presbytery*, "if it had made such steps, or been as sharp and rigid, as it threatened when it was first set up. And so I passe to his other plea for that party.

§. 5. Mr. B. confesseth (c. 2. p. 67. lin. 30, 31. &c.) that if *with the traitorous seditious Jesuites*, they should hold, that "in ordine ad spiritualia, it were lawfull by Ecclesiasticall censures, to depose or kill wicked Kings, (a thing which all Presbyterians with the late Assembly at Westminster plead against,) dangerous matters with a witnesse I might be able to prove against them.] Here he happily confesseth the haynous nature of the *Faët*, for which he brands the *Jesuites* (very worthily) with two shrewd Epithets. And therefore as many Presbyterians as shall be found to have been guilty of the very same crime, Mr. B. also confesseth to have been both traitorous and seditious Presbyterians. And since he hath given me my Theme, I will speak upon it as I am able, at least as I am bound upon this occasion. First, I know it will be granted by men of all judgements, that Renowned Mr. Knox was Presbyterian with a witnesse; as great a Ring-leader in Scotland, as Luther in Saxonie, or Calvin at Geneva, or Zyvinglius in Helvetia. Nor was Buchanan inferiour in point of parts or reputation. But Buchanan and Knox have taught the people theie Doctrins: "That if Princes are Tyrants, their subjects are (a) freed from their Oaths of obedience; (and whether or no they are Tyrants, who but they must be the judges?) (b) "It were good if Revvards were appointed by the people for such as should kill Tyrants, as commonly there is for those who have killed Wolves or Bears, or have caught their vvhelps. Nay nearer yet to Mr. Barlee's purpose, they say, that "Ministers may (c) excommunicate Kings: and that He who by excommunication is cast into Hell, (d) is not vvorthy to enjoy any life upon Earth. Nay Knox sets it home, (e) [The people are bound; as much as lyes in their povver, to revenge the injury that is done by the civill Magistrate to God.]

K 3

Would

Of excommunicating Kings, and killing them, the Doctrines of Presbyt.

a Knox to England and Scotland, fol. 78.
b Buch. de jur. Regni. p. 40.

c Id. ibid. p. 70.
d Ibid.
e Knox Appel. fol. 35.

- Would you know the force of the obligation? He teacheth that in these words. (a) "*It is blasphemy to say, (what yet was said by St. Paul, and the primitive Fathers of the Church) that we must obey Kings, be they good or bad. If it is objected, that God placeth Tyrants sometimes for the punishment of the people; the answer is, so doth he (b) private men sometimes to kill them. Obj. shew an example in the Scriptures that subjects may use their Governours so. Answ. It doth not (c) follow that 'tis unlawfull, because it cannot be shew'd in Scriptures. Yet that they urge for the unlawfulness of many ceremonies in the Church. If it is farther objected, that St. Paul commandeth us to pray for the civill Magistrate; it is presently (d) answer'd, 'we may punish thieves, and yet we ought to pray for them. Obj. St. Paul commandeth us to be subject and obedient to them. (e) Answ. St. Paul writ this in the infancy of the Church. There were but few Christians then, and not many of them rich, or of ability, so as they were not ripe for such a purpose. Before I shew the great Harmony betwixt their Principles and their Practice, I will first observe, that what is thus taught by these persons, was embraced also by the party. (I mean the violent, and rigid, prevailing sort.) Not only Mr. Knox, but multitudes of Ministers adhering to him (in the times of Queen Mary, and Q. Elizabeth) were bold to innovate in Religion by a very violent & forcible course. They took an Oath of (f) confederacy of their own private heads; prescribed (g) orders for Reformation, to be observed throughout the Realme; (h) commanded the Religious to leave their houses by a Day, upon pain of ejection by open force; protested even to the (i) Parliament, (shortly after assembled by the summons of the Q. Regent) 'that unless they had their desires, they 'would go on in their course: and if violence happen'd, they 'should thank themselves. What they promis'd (or rather threaten'd) they soon perform'd. Being summoned to appear at Striveling, they humbly (k) refused to obey. In stead of that, (l) they fell to the razing of 'Religious houses; sent (m) menaces to the Queen, that unless they might have 'their own wills, and in their own way too, they would not be 'subject to any mortall upon Earth. They (n) summon'd the Nobility, upon pain of excommunication, to joyn with them; preaching*"
- a *Id. ib. p. 26.*
b *Buchanan. de Ju. R. l. p. 57.*
c *Id. ibid.*
d *Id. ib. p. 50.*
e *Id. ib. p. 55.*
f *Knox in his Hist. of the Church of Scotland p. 217.*
g *Id. ib. p. 218.*
h *Ibid. p. 234.*
i *A. D. 1558.*
j *Ibid. p. 256.*
k *Ibid. 258.*
l *Hollinshed p. 366.*
m *Knox ib. p. 265.*
n *Id. p. 272.*

preaching to them this lesson, [a] "that it was their duty to
 "bridle the fury and rage of wicked men, whether Princes, or
 "Emperours. [b] They sent the like threats unto the Bishops,
 and other Clergy, who were not just of their Cut; [c] entered
 by Oath into a league, that if one of their number should suffer
 justice, *altogether should revenge it*; [d] kept the field
 2 months; [e] plunder'd the *Coyning-Irons* (however al-
 ledged by the Queen to be a speciall portion of the *patrimony*
of the Crown) [f] indeavoured also to *make it good*; enter'd
 again into a [g] league to be *disobedient*. [h] The Queen
 sought peace, and having wonderfully *suffer'd*, intreated too.
 But they would have [i] none, gave her insolent language, ma-
 ny times the [k] *flat lye*. At last they called the Queens party a
 [l] Faction, and threaten'd to *punish them as* [m] Traitors
 when God should put the sword into their hands. They con-
 sulted with the [n] Ministers, (with Knox and Wilcock more
 especially) for the *deposing of the Queen*: And having pro-
 nounced it to be *lawfull*, they [o] actually did it in a most *for-*
mall way. All which I have inserted so much the rather, both
 because Mr. Knox is his own *Historian* (who cannot be
 thought to have done himself, and his party, wrong,) and
 because his *Historie* is not every where at hand; much lesse
 the works of Arch-bishop Bancroft, who is able to furnish
 the best account of those men, from the very best Records that
 can be wished.

As Geneva was the place where Mr. Knox had been
 [p] trained up, and thoroughly instructed for such a work; so he
 professed in a letter, (written by him from Diepe A.D. 1557.)
 that his "opinion and motion of that matter was not barely
 "grounded on his own concept, but upon the grave counsels
 "and judgements of the most godly, and the most learned,
 "who lived in Europe. Now that the Bishop of Geneva
 was withall the free * Prince, having the right of the sword,
 and the other parts of civil jurisdiction, Mr. Calvin himself
 did very liberally acknowledge, when he abode at * Stras-
 burgh, where his acquaintance with Melancthon had in-
 fus'd into him some moderation. Witnesse his plentiful [q] E-
 pistle to Cardinal Sadolet, and his agreement in the Confe-
 rences at Worms and Ratisbone, that in the Reforming of the
 Church, the ordination of Priests and Deacons should be left

a Ib. p. 269.

b Ib. p. 276.

c Ib. p. 283.

d Ib. p. 306.

e Ib. p. 308.

f Ib. p. 308.

g Ib. p. 317.

h Ib. p. 330.

i Ib. p. 333.

k Ib. p. 362.

l Ib. p. 364.

m Ib. d. p. 364.

n Ib. p. 372.

o Ib. p. 378.

whence Mr.

Knox received

his Doctrine.

p Bancr. Dan-

g. r. Po. ch. 3.

p. 10.

* Bodinus de

Repub. p. 353.

Etiam Boni-

vardus in De-

scrip. Gen.

* Id. Ho.

Disc. c. 8.

p. 113.

q Calv. Epist.

ad Card. Sadol.

p. 172. A.D.

unto 1539.

a Tyranni eff:
volu. ſtis in
liberam Eccle-
ſiam, voluisti
novam Ponti-
ficatum revo-
care, Catu. ad
Farell. Ep. 6.
p. 11.

b Knox Hiſt.
of the Ch. of
Scotl. p. 143,
144, 145.

unto the Bishops. Yet what was done to that Prince, and how the Syndicks after him (although the then chief Magistrates) were provoked by Mr. Calvin to banish him out of the City, and how again (after that) he made a very strange use of his Restauration, in so much that they complained of a new kind of [a] Popedom in a Protestant Commonwealth, the intelligent Reader may easily call to his Remembrance.

I will not speak of those pranks which they played here in England during the Reign of Q. Elizabeth, (that would make a whole volume.) But having mention'd the maxims of Mr. Knox, I will briefly give an instance how well he walked by their directions. For when he had given us a Narrative of that studied murder, which was committed by his Brethren upon the Arch-bishop of St. Andrews, he [b] commended it in his margin, not only as an innocent, but (to use his own word) a Godly Fact.

In a word; 1. That the Scottish Presbyterian Discipline doth utterly overthrow the rights of Magistrates, to convocate synods, to confirm their Acts, to order Ecclesiasticall affairs, and to reform the Church in their Dominions; 2. That it robs the Magistrate of the last appeal of his subjects; 3. That it exempts the Ministers from due punishment; 4. That it subjects the supreme Magistrate to their extremest censures, and the saddest effects of them; 5. That it robs the Magistrate of his dispensative power; 6. That it takes from the Magistrate his civill power about Religion; 7. That it challengeth this exorbitant power to it self by no lesse then the pretense of Divine Right; 8. That it makes a monster of any Commonwealth wherein it is suffer'd to prevail; 9. That it is most prejudiciall to Parlements, and indeed destructive to them; 10. That it is cruell and oppressive to particular persons, whose tender consciences will not suffer them to comply; 11. That it is hurtfull to all orders and ranks of men; the Reader may easily collect out of their own Relations of it in their Books of Discipline. Or if the Reader shall think those Books too big, and not very easily to be met with, he may help himself a nearer way, by consulting that little extract (cheaply bought and soon read) intitled, *A fair warning to take heed of the Scottish Discipline*, &c. Now

Novv, 1. vvwhether the English Presbyterians " did not jointly, " and solemnly, swear and Covenant, (a) with hands lifted up to the most high God, that with their utmost endeavours, they would (b) conform this Church to the Kirk of Scotland, in point of *Doctrin, worship, Discipline,* and Government; 2. whether they did not (c) publickly declare (A.D. 1647.) that "they did then still stand as firmly engaged to the reall performance of that Oath and Covenant " with their utmost endeavours, as at the first taking of it, and " that it was not in the power of any person or persons on " earth to dispense with it, or absolve from it; 3. whether they " did not (d) then, and there, affirm the Discipline of the Kirk " to have been found experimentally successfull in preserving " the Church of Scotland from errors, schismes, and Heresies, " from their first Reformation hitherto; 4. whether they did " not (e) confesse to all the world, that in stead of true piety " and power of godlinesse, they had opened the very flood " gates to all impiety and prophanenesse; and that from after the time of their having (f) removed the prelatical yoaik " from their shoulders by their Covenanted endeavours, there " was a (g) ruefull, deplorable and deformed face of the affairs " of Religion; --- (h) swarming with noysome errors, heiresyes, and blasphemyes, in stead of Faith and Truth; torn " in pieces with destructive schismes, separations, divisions, " and subdivisions, in stead of unity and uniformity; (i) that " in stead of a Reformation, they might say with sighs what " their enemies said in scorn, that they had a Deformation in " Religion; and in stead of extirpation of heresy, schisme, " profanenesse, &c. they had an impudent and generall " inundation of all those evils; 5. whether they did not (k) declare, that they had sworn to God, to disavow that to'eration (which was then made, and since hath been (l) re-made, for giving Liberty of Conscience to such as could not comply with Them;) 6. whether they did not, according to the (m) Law of this Land, before they were admitted to any Benefice, attest their hearty consent (in the open face of the congregation in time of Divine service) to that very Doctrin,

(m) Stat. 13. Eliz. 12. * Note that Mr. B. now saith (c. 3. p. 49.) Those Rituals of our Mother Church were justly throwd over board, when a storm was up; notwithstanding his Oath of approbation.

a *Exalt. Col-
lect. p. 19.*

b *Declar. 9. A.
D. 1642. Exalt.
Collect. p. 135.*

* *Theoremata
III. Imp. Eden.
1647. de iure
Synodi Theor.
4. & 62. &
88, 82, 98, 96,
97. al/o Assem.
Edinb. 1570.
and 2 Book
Discip. c. 1, 7,
12.
c *Exalt. Col-
lect. in Rem.
Decem. 1641.
p. 19.
d *Confer. at
Hampt. Court
second day,
p. 47, 48.***

e *Ibid. p. 49,
50.*

*Discipline, worship, and Government, which they swore, in their Covenant, they would reform, and alter, as unlawful, and (in diverse points) abolish also; 7. whether the House of Commons (in that Parliament, by whose commission the Assembly of Divines did sit) did not (a) declare in their Remonstrance, (Dec. 15. A.D. 1641.) that they did not purpose or desire to abolish the Church-government; nay 8. whether both the Houses of that long Parliament did not declare the next year after, (b) that "they intended to take away nothing from either the Liturgy or Government of the Church but "what should be evill, and justly offensive, &c. 9. whether the Ministers did not perswade the Houses to the utter abolishment & razing out (as much as in men lay) of those very things, which at first they thus intended merely to regulate & Reform; 10. whether there is not a contrariety in the * Presbyterian principle both Scottish, and English, and Allobrogicall) to the remarkable Declaration of the foresaid Parliament, wherein they (c) "disclaimed all intentions of abolishing men from that obedience which they owed to God "under his Majesty, whom they professed they knew to be "intrusted with the Ecclesiasticall Law, as well as with the "Temporall; whether all the premisses above mention'd have not been thus and thus, (as in the queries hath been expressed) I leave to be determin'd by all unpassionate and sober men.*

I will conclude this section with the (d) observation of King James: "That in the margin of a Bible of the Geneva Translation, (presented to him by an English Lady) he met "with some Notes very partial, untrue, seditious, and favouring too much of dangerous and traitorous conceits. As for example, Exod. 1. v. 19. the marginal Note alloweth disobedience unto Kings; and 2 Chron. 15. 16. the Note taxeth Aha for deposing his mother only, and not killing her. And how the Book against the supreme civill Magistrate, was supposed by Dr. Reynolds to have been writ by Ficlernus an arrogant Papist, which yet was proved to have been writ by a great Disciplinarian (whether Jesuite, or Puritan, it was not specified) and confessed by Dr. Reynolds to have been applied against the Queens Majesty that last was for the Pope, the Reader may see in the two (e) next pages. Of what concern-

cernment this is to Mr. Barlee in particular, may be partly judged by the subject of *this* section, and partly by that which now ensues.

§. 6. Mr. B. confidently affirmeth (c. 2. p. 63. lin. penult. Of Paraus his antepenult. ult.) that "Paraus his Book upon the 13th to the Romans doth not at all treat of meer Ecclesiastical censures, such as suspension, excommunication, &c. but only of the lawfulness in some cases of coordinate states putting down of elect and limited Princes, such as most of the German Princes are." 1. If Mr. B. was ignorant of what was said by Paraus, in that his Comment, he cannot easily be excused for being so bold, whilst he is blind, as to say, that what he saith *All those can tell who have seen Paraus*, &c. 2. If he was ashamed to own his knowledge of the Truth in that affair, he should not have outwardly excused what he inwardly condemn'd; nor have denyed explicitly, what he implicitly granteth by so grosse a falsification. For first, it is as visible as the Sun at noon, that it was not only the Comment upon the 13th chapter, (which alone is mention'd by Mr. B.) but the whole book of Commentaries upon the Epistle to the Romans, which was condemn'd and executed (as women murdering their husbands are wont to be) by the wise Decree of the most learned Protestant, orthodox University, assembled together in Convocation A. D. 1622. And secondly, it was burnt, for containing such propositions, as were unanimously judged and pronounced by that vast body of learned men, "1. false, 2. impious, 3. seditious, 4. subversive of sound polity, 5. insidious, and 6. craftily threatening utter ruin, 1. to all Monarchie, 2. to the Faith and Profession of the primitive Church, 3. to the writings of the ancient and holy Fathers, 4. to the decrees of Christian Councils, 5. to the Canon of Holy Scripture. Nay thirdly, the most wise King James (as Grotius calls him) who was acknowledged by Mr. Barlee at once an Orthodox and learned Prince, was so far provoked by the above-said book of Paraus, that he commanded it should be burnt by the hand of the common Hangman. Fourthly, to shew the wonderfull falsehood and un happiness of Mr. B's suggestions, be it known that Paraus did

* Propositiones erroneæ, periculose, insidiosæ, impie, seditiosæ, sanæ politicæ subversivæ; non solum Canonis divini, Decretis Conciliorum, scriptis Patrum, primitivæ Ecclesiæ Fidei & professioni, sed Monarchico Culmini sub-

dole ruinam minitantes. Decret. Univ. Oxon. quinto Junii 1622.

1. *Episcopi & Pastores Magi- stratus suos impios aut in- justos, si con- tumaces sint, possunt & debent, de consensu Ec- clesie, Satanae tradere, donec resipiscant.*
 2. *Subditi in Magistratu in- feriori consti- tuti adversus superiorem Magistratum se, &c. etiam Armis defen- dere jure possunt.*
 3. *Subditi mere privati --- arma capere licet, si ab ordinaria potestate defendi non pos- sint. (this is regularly in- ferred by the rule of con- traries.)*
 4. *Subditi mere privati --- se & suos contra tyran- num, sicut con- tra privatum graffatorem, defendere licet.* Has & similes propositiones condemnat Universitas Oxoniensis, &c. (a) c. 2. p. 69. *lin.* 1, 2, 3, &c.

deliver these Doctrins in the book above mentioned. 1. That the Bishops and Pastors, by the consent of the Church, may, and ought to deliver up to Satan their wicked and unjust Magistrates, if they are stubborn, untill they repent. 2. That the inferiour Magistrates being subjects have a right to de- fend themselves, even by Armes, against the superiour Ma- gistrate. 3. That private subjects (who are not so much as inferiour Magistrates) may take up Armes, if they cannot be defended by an ordinary power. 4. That subjects meerly private may defend themselves and their Relations against a Tyrant, as well as against a private Assassin, if they can- not implore the ordinary power, nor by any other means escape the danger which they are in. This may serve for a Taft of that renowned Presbyterian. Now it is to be observed, that when the question is to be put, whether the chief Magi- strate is a Tyrant, ungodly, unjust, or whatsoever else it is which makes him lyable to Satan, and to the sword, the chief Magistrate himself must not be suffer'd to be the judge, (for he will never condemn himself;) but they, forsooth, will be the judges, who have a mind to make him away, both by ex- communication, and force of Armes. Fifthly, it is apparent, from the premisses, that *Paraus* did treat of Ecclesiastick censures (which Mr. B. denyed) and not of coordinate States, much lesse of them only, (which Mr. B. affirmed:) and unlesse M. B. did believe, that *subditi* was the Latin word for Princes or States, and that *inferior* did signify coordinate, and that by *tradere Satana* could not be meant an Ecclesiasticall censure, what excuse can he invent to lessen the guilt of his excuses? And if he anchors upon this, he doth declare him- self a stranger to the Latin tongue. Sixthly, Mr. B. disco- vers his affection to *Paraus* his Book, by (a) censuring the censure of that Famous University, and by censuring me for approving of such a just censure. As if the Book were more pardonable for endeavouring the ruin of Church and State, then *King James* and *All Oxford* for sending that Book into the fire. Seventhly, that the burning of that book was ill re-

sented

sented by the * party (as M. B. happily confesseth) doth help us vvell to demonstrate, that though *Paraus* was but one of the *Presbyterians*, yet his partners and Abettors in the pernicious doctrines by him espoused, were too many by too many. Nor is that any wonder, for (eighthly) *Paraus* was an Oracle to that sort of men, much consulted, and observed; an aged Professor of Divinity at *Heidelberg*, invited to sit in the Synod at *Dort*, whether (because he could not go by reason of his Antiquity) he sent his large Descants upon the 5 known Articles, which had not only the honour to be read in the Synod, but to be printed even at (a) large in the History of the Thing. Ninthly, the University of Oxford did solemnly decree, (b) that all " who were candidates of degrees in any " faculty, should, before their admission, subscribe to those " Censures of *Paraus* his Book, and at the very same time " should take a corporall Oath, that they would ever damn " and detest, from their very souls, those *Paræan* propositions " before rehearsed. Tenthly, *Grotius the Great* was of this judgement, " that if (c) *Paraus* his eversion of St. Pauls Divinity are once admitted for expositions, no Government " can be safe one minute longer, then the Abettors of such " Doctrin shall want Ability to Rebell. Eleventhly, Mr. B. pleads for *Paraus*, that he speaks against elected and limited Princes; as if he tacitly granted, that he ought not to have spoken against any other. In which case I will advise him, to compare the Discipline of the Kirk, and the National Covenant, with the Oath of Supremacy, which he professeth also to have sworn, and all three with the statutes 24. H. 8. 12. 1 Eliz. 1. and 3. and then let him tell me who is meant by (d) *Becanus*, when he saith that the Hereticks do neither keep Faith with God, nor man. The words were not fit for a Jesuites mouth, because the Pope, as well as the Presbyterian, doth pretend a Gospell-right to * excommunicate his supe-

* Note here the laying of most judicious Arch-bishop Bancroft, that if Coppinger, Hacket and Arthington, had murdered 2 or 3 of the Lords in Star-chamber the last day in Trinity Term, he Consistorian Doctrin would easily have defended it; especially if the further intents of the Discipline had thereby succeeded. Dang. Pos. ch. 15. p. 176. a 2d. Synod. Dord. sess. 99. p. 239. b Celebris ille cæcus decrevit, quod singuli ad gradus in quacunque facultate promovendi, ante

admissionem, primo subscribant, & deinde eodem tempore suscipiant juramentum corporale, se ex animo prædictas propositiones condemnaturos, & detestaturos in perpetuum. (c) Si istæ *Paræanæ* exceptiones, id est, regulæ *Paulinæ* eversiones, admittantur, dico, nullum Imperium diutius in tuto fore, quam donec talia sententibus vires defuerint. *Grot. Voi. pro Pa. p. 53.* (d) Speciatim addo, Calvinistas in hac re deteriores esse quam Lutheranos. Nam nullam fidem servant, Iura, per jura, &c. *Becan. 5. Manual. Controv. 14. n. 4.* * I be words of *Padre Paul* are very agreeable, so shew the absurdities of hyp-

rious. But I appeal to all the world, whether we may not say the same of *David Paraus*, which *Ronsardus* said of Mr. *Beza*, quod *Armatus Evangelium prædicavit*, That the Gospel which he preached was clad in Armour.

Of Lambeth
Artic. King
James and Bp.
Mountag. uni-
versal Grace
and Redem-
ption.

a Confer.
Hamp. Court
second day,
p. 24, 29, 30,
41, 42, 43.

* See Div.
Philan. Def.
cb. 3 p. 19.

Mr B's Que-
stion never
enough to be
admir'd.

§. 7 To all his *Nothings* which follow (p. 69, 70. &c.) because it is not lawfull to say more then a little, I will say the least that I am able, till I meet with something of some importance. First, it is sufficient, that the *Articles of Lambeth* were never admitted into the *Church of England*, as any part of her publick *Creed*, however asserted by private men in their *Parlours*, and perhaps by some in their *Pulpits* too. Their worthyest *Patron* made some Amends, by contriving the 3 *Articles* of which Mr. B. hath been so sick: They were (a) offer'd by Dr. *Reynolds* at *Hampton-Court*, but immediately cast out, and not so much as vouchsafed a consideration. But the King in those matters was of the mind of Dr. *Overall*, and the Bishop of *London*. Secondly, that King James encouraged the Doctrin which was taught and printed by Bishop *Mountague*, Mr. B. doth not deny; but in stead of that, he gives the wise King some of his *Correptorie Correction*, because the *Presbyterian Faction* could not then play *Rex at Court*. Thirdly, when I used those words, *The chief Head of Arminianisme* (as Mr. B. will call it do what I can) is *universall Grace and Redemption*, I did clearly put off the Nick-name of *Arminianisme*, which Mr. B. and his Mrs are wont to fasten upon the Doctrin of *Holy writ*. But of that which they expresse by such a silly *Catachresis*, I did profess to esteem *universall Grace and Redemption* the chiefest Head: And with that I am willing to stand * or fall. Nay M. B. doth confesse, he can easily justify my saying, because that all the 5 points have a necessary dependance on one another. Fair fall for once a good confession, that when he is beaten out of one error, he may no longer admire the rest. He confesseth that Mr. *Perkins*, and the most eminent of the party, are for the *universality of Grace and Redemption sensu aliquo*. Very good: let it be *sensu sano*, and we are friends. Fourthly, in his p. 72. lin. 3. and 5. He addes [only] to *universall*, which no man (I think) did ever do before Him: and then he asks, "with what forehead I can write against him, for charging me with the denyall of all speciall and peculiar Grace? I will

will patiently tell him (without admiring his question, though sure the most *senselesse* that ever was) even because his charge was without all *ground*, nay without all *colour of Truth* or *reason*, nay against his own *knowledge*, nay in a flat *contradiction* to both his eyes. For he read what I writ of *special Grace*, *Divin. Philan. Def. c. 3. p. 84, 85. &c.* which I asserted as plainly as ever man did. But I said that all Grace was not *only special*, there was *general Grace* also. And did I deny either, by affirming *both*? whose *forehead* now must be desired? Nay in the section going before (p. 43.) I did instance in the *particulars* of *special Grace*, till I came to that of *perseverance* unto the end, which there I called a *special Grace*. Which being so, (as his eyes shall witness for me it is) with what discretion, or conscience, could he ask such a Question? But Mr. B. cannot conceive how *Redemption* can be *universal*, when Grace is *special*. Poor man! what he cannot conceive he thinks not *conceivable*. I told him that Christ is a *conditional Saviour*, who will not give a *second Talent* to him that squanders away the *first*, or wraps it up in a *napkin*. The learned (a) Primate hath lately told him, by Dr. Bernards a Bishop Usher publication, that by virtue of Christs Death, "God is made of the true intense and extent of Christs Death, p. 6. placable unto our Nature, but not actually appeased with any, untill he hath received his Son. All men may be said truly to have an interest in Christ, as in a Common, though all do not enjoy the benefit thereof. Doth M. Barlee ask why? the Bishop Answers, "Because they have no will to take it. they (b) refuse to accept the gracious offer that is made unto them. Now that every man in the world is made *saveable* by Christ, untill he wilfully forfeiteth his interest, the Bishop proves *invincibly* from these two grounds which cannot fail: 1. "(c) That it is every mans duty to accept of Christ thankfully, and to apply him with comfort unto his own soul; 2. (d) that no man is bound by the command of God to believe an untruth. From whence he inferreth his opinion (in opposition to two extremes, vvhich I have ever opposed as well as He) that (e) Christ hath prepared for thee [O man who soever thou art] and the Gospell hath offered unto thee, a sufficient Remedy for the taking avay of all thy sins. This I have chosen to expresse in the Bishops words, in exact conformity to vvhich I had delivered my opinion

a Bishop Usher publication, that by virtue of Christs Death, "God is made of the true intense and extent of Christs Death, p. 6.

b Ibid. p. 8.

c Ibid. p. 7.

d Ib. p. 24, 25. especially p. 27.

e Ibid. p. 7.

nion

† *Correct Copy of Notes,*
p. 19. lin. 1.

M. B's remarkable calumny,
and excellent
impertinence.

* *Div. Philan.*
Def. c. 1. p. 15.

nion upon the very † *same grounds*, before I had the possibility of reading that work, which came so lately into the light by the happy care of Dr. Bernard.

§. 8. As if Mr. B. were of opinion, that *Apostasy* signifies conversion, or reformation of judgement, he blunders on (c. 2. p. 71. lin. 13, 14. p. 72. &c.) that I framed a charge of *Apostasy* (so he writes it, with a c) upon learned Testard, Amyrald, Daille, the Bishop of Armagh, Bishop Davenant, and Mr. Baxter.] First, it is a foul calumny, to say I charged *Apostasy* upon any man within the Church, much more to say it of those persons, of whom I spake not a syllable of disrespect. Nor do I think the word *Apostasy* is any where in my writings, unless where I speak of the wicked Angels. Secondly, the Reader will find in that * page, that I speak of a conversion or change of judgement in Philip Melancthon and my self, whom yet I meant not to call *Apostates*. Nay, thirdly, I did not expresse a change of judgement in any one of the six who are expressly named by Mr. B. Nay, fourthly, though I might seem to imply such an honorable change in 2 of the 6; yet in the 4 remaining I did not so much as imply it neither. Fifthly, or if I had said any such thing, I had said no worse of them, then of Melancthon, King James, Bishop Andrews, Dr. Potter, Dr. Godwin, (the Author of the Jewish Antiquities) Tilennus, Mr. Hoard, and diverse others, who are known to have improved their younger judgements into that which Mr. B. doth call *Arminian*. And sixthly, by the same way of erring which Mr. B. here useth, we may say that St. Austin was defamed by himself for an *Apostate*, by having writ his *Retractions*. Seventhly, my designe in that place was to shew that I ought not to be called an *Arminian*, for professing the Doctrine of universal Grace and Redemption, because the anti-*Arminians* (so many of them as were the most learned) did hold that Doctrine as well as I. Nay I shew'd it to be the Doctrine of St. Hilarie and Prosper (I might have added, of all the Fathers) many hundreds of years before *Arminius* was born. Of which two Fathers Mr. B. durst not take any notice. Eighthly, in stead of speaking to the purpose, by proving that point to be *Arminian*, or by proving that those persons were not assertors of that point, he runs away with this impertinence, that those six men were no *Armi-*

Arminians, with which he fills up several pages in *confutation* of his own *Fancy*. For I had told him in *one word*, (what he therefore needed not to have told me back in many pages) that those six persons were (a) *anti-Arminians*: which doth not signify for *Arminius*, though *anti* signifies *pro*, or *for*, (which perhaps was the reason of *M. B's* mistake) but *against* *Arminius*, vvhich is the force of *anti* in *composition*, as *Mr. B.* will find when he is got as far as his *Greek Grammar*. I am not sure that his mistake lay in *this*; but if it did not, it needs must argue his *greater guilt*. For he would *infill* into the Reader, that I called them *Arminians*, whom he knows very well I called the *contrary*; that so he might compare me, with some pretense, to *malicious persons guilty of the plague*. But now let us come to his *particulars*.

§. 9. 1. His account of *Testard* (p. 71.) is only this, that he hath nothing of him in his study, but that the learner he was, he was the likelier not to differ from the *Gallican Church*, of which he appeals to a *Nationall Synod* held by the Protestants at *Charenton* 1623.] But first he cites not the words, either in *French* or *Latin*. And secondly, his words are the less likely to be true, because in that very *Synod*, learned *Camero* was approved, both by *Durant* the President, and all the rest of that *Body*, after his conference with *Tilenus*, wherein he declared his opinion of *universal Redemption*, and that in such a full sense, as gave occasion to (b) *Spanhemius* to call it *Arminian*, and *Pelagian*, and finally rejected by the *Synod at Dort*. Thirdly, if *Testard* did differ from other Protestants of *France*, doth it follow from thence that he did not differ? yet this was that which I implied. And others did differ as well as He, and were accused before *Synods* of those very things which *Mr. B.* doth forge in me. Fourthly, it was demonstrated by *Camero*, and since by *Daille*, that the (c) *publick monuments* of their Church do teach that Christ is the *Saviour of every man* in the world without exception, not only *sufficienter*, but also *intentionaliter*: That Christ hath purchased for every man, a possibility of being saved; and that the reason why so many are damn'd is, because they do (d) *re-*

logia pro 2 Synodis, à p. 949. ad usque 968. (d) Bona pars hominum non servabitur, quia Salutem suam repudiat. Id. ibid. part. 4. p. 960.

M

pudiate

a So I call them in that page which Mr. B. himself citeth. viz. Philan. c. 1. p. 15.

Of Testard, & Camero for univ. or all Redemption.

b Spanhem. exercit. p. 59.
c In precibus publicis. In Confess. Fidei Art. 1. 2. In majore Catechesi, Dom. 1. 4. 47. 49. In Catech. minori, §. 4. In Prefat. ad S. S. de quibus fuit Dalmatus in Apo-

providate their own salvation. All which is proved against *Spanhemius* by such a multitude of Arguments, as will not be answer'd in any great haste. Now if *Mr. B.* will say, that that Church was divided against it self, or that her Pastors taught they knew not *what*, or that *Spanhemius*, a *Dutch-man*, was better acquainted with the French Church, then the learned Ministers in *France*, or that these were *Arminians* whom it concerns him to clear from all suspicion of *Arminianism*, in what a Labyrinth of Absurdities is he involv'd?

Of Amyrald, and Daille, for universal Redemption. So also was Blondell in his approbation of Daille's Book.

a Philim. c. 1. p. 22.

b In Apolog. pro duabus Synodis, p. 1. & 2.
c The judgement of the late Primæ touching the intent and extent of Chr. Dea b. p. 35, 36, 37, 39.
Compare also p. 31. with p. 38. and both with p. 6. and 21.

§. 10. What he talks of *Amyrald* (p. 72.) is just as much at a venture: who, however no *Arminian*, (no more then I ever was) was yet so opposite to the *Puritans* in the points of *Grace* and *Redemption*, that *Spanhemius* writ against him no less then three volumes, and gave him *Correptorie* Correction for being *Arminian*, *Massilian*, *Pelagian*, and what not? Now *Mr. B.* must confesse, that *Spanhemius* had either reasons for what he said, or else was guilty of more then *heathenish scurrility*. Which of the two will *Mr. B.* now side with? if with *Spanhemius*, he pleads against *Amyrald*, for whom he pleads; and if with *Amyrald*, he is bound to do penance for both his Books. What I said of Gods (a) sincerity in desiring the welfare of all mankind, (and by consequence the things in which his welfare doth consist) is said by *Amyrald* and *Daille* throughout their Books. Nay even that very thing which *Mr. B.* chargeth upon me and the *Arminians*, is said by *Camero*, *Amyrald*, (b) *Daille*, my (c) Lord his *Grace* of *Armagh*, and (if my memory fail me not) by *Mr. Baxter* also, viz. "that Christ did procure upon the *Crosse* a salvable condition for all mankind, or possibility of being saved; rather then any actuall salvation. In which few words, *Mr. B.* calleth them all *Arminians*, (before he is aware) for whom he pretends the greatest measure of veneration. And thus it will be with such confident *Smatterers*, who have not a tolerable knowledge concerning the subjects of their discourse. Of Monsieur *Daille* he saith nothing, but that little that I told him, which was, that he writ in defence of *Amyrald*. And I will tell him this also, that he hath done the Remonstrants a very high piece of service. Monsieur *Moulin* in this said very well of learned *Daille*, that he had rather be numbred vwith the *Arminians*, then opine in this matter vwith the *Contra-Remonstrants*. §. 11.

Se^ct. II. Mr. Baxter's warning to the nation.

91

§. II. Mr. B's next pages (73, 74.) are filled up vvith a Digression into a Book of Mr. Baxter; out of vvhich he transcribes as muchas serves for his Rancor, though not his purpose, and yet (in one sense) his purpose too. First, he imagines to himself, that it vvould be for his ease, if (as Mr. Whitchfield hath been his second, so) Mr. Baxter might be his third. And because he finds no ground of quarrell, he makes use of his invention for the supplying of that defect. Mr. Baxter is invited, by a preeface of good vvords, to clear himself from the suspicion of Arminianism in these points, vvhich I am pretended to charge him vvith. But because he knows that this is false, and hath not any thing to alledge against the use vvhich I made, of his vvords in one place, and of his Name in another, he flies for sanctuary to his old trade of impertinence, and uncharitable suggestions, and proclaims me to be "one of the Cassandrian Papiists, vvho have a strong design laid for introduction of Popery, a design so strong, that it is likely to prevail, if God do not blatt it. Dr. Vane, Dr. Bayly and Dr. Goff, are already gone beyond the Seas, but I and others have more vvit then these, and think vve may do our party more service by staying in England, under the names of Episcopal Divines, a great deal more then vve can do by declaring our selves Papiists. And against such as I am (saith Mr. Barlee) Mr. Baxter published his vvarning to the Inhabitants of the Nation. Observe, good Reader, the Christian: emper of the man. What Mr. Baxter spake in general against Episcopal Divines, Mr. Barlee takes care that no Episcopal Divine may be excluded from in the Application: for he vvill have it to extend even to such as I am, vvho am knowvn (by all of my acquaintance) to be as far from being a Papiist, as Mr. Barlee is from being a Pope, and I suppose my desires are very much farther. If he does but say this, and not believe his ovvn story, vvhy vvould he sin against God, by sinning against his ovvn conscience? but if he really believes that I am one of those Papiists against vvhom Mr. Baxter doth warn the Nation, to vvhat extremities vvould he proceed for the prevention of such a design, had he the povver of the sword in such an arbitrary and unlimited manner, as novv he hath of his other sharp weapon? Yet this is the man vvho vvould not have me sequestred, notwithstanding my close

Of Mr. Baxter's warning to the Nation against Cassandrian Papiists under the names of Episcopal Divines.

These expressions are Mr. BAXTER's in his Christian Concord, p. 45, 46. but cited, and applied by Mr. Barlee against me. "Mr. Baxter's words are, if God do not wonderfully blatt it.

endeavours for the bringing in of *Cassandrian Popery*.

--- credat *Iudeus Apella*.

† Of Grotius his temper and design.

To the words of Mr. Baxter, as produced and used by Mr. Barlee, I think it may be usefull to say a few things.
 † 1. That if Grotius had a design for the making us all *Cassandrian Papists*, I am very sorry I have not hitherto understood him. By what I have read of his *learned* and *pious* labours, I am induced to believe, that his *piety* and his *learning* were very equally *match't*. I do admire the *charity* and *publick-mindednesse* of the man, who espous'd the miseries of all *man-kind*, and was not solicitous how much he suffer'd, for his indeavours to promote the *Peace* of *Christendome*, so that his enemyes, in time, might enjoy the *fruits* of his *affliction*. If Mr. Baxter might say of his own *method* and *design*, that were the *principles* which he hath discerned betwixt the *Lutheran* and the *Calvinist* received according to their *evidences*, they would quiet the now-contending *Christian world*; how much more may I say the same thing of Grotius (as to the case in hand) with whom Mr. Baxter will confesse himself not worthy to be named? As for Grotius, how sensible he was of the severall *corruptions* in the *Church* of *Rome*, and how he laid himself out upon a design of *Reformation*, as well as *peace*, it is not uneasy to collect from the 10th first pages of his *Votum pro pace*. How illegally he was dealt with, for having been *faithfull* to his *trust*, in his native Country, he hath (a) sufficiently made appear. With how much *meeknesse* and *aquanimity* he did support his injuries, hath been observed with admiration both from his *writings* and his *converse*. And had he accomplished his *wishes* (which were not empty wishes neither) there had not been in all the world, either a *Papist*, or a *Puritan*; either *superstition*, or *profanenesse*. Theologiethen had been a *practicall science*. They who now are but *Talkers*, had then been *Followers* of Christ. As *Schismatick*, and *Heretick*, so *Tyrant*, and *Rebell*, had been but *Names*. To sum up all in a word: *Melanchthons* and *Grotiuses* had fill'd the Church; and men had found out a way of *Loving God*, without believing it needfull to hate their *neighbour*. I know that Grotius, as a *Peace-maker* betwixt the *Papists* and the *Protestants*, hath labour'd to shew his *moderation*, as well to *them*, as to *these*; and to excuse many

* In particular the seventh and the eighth. a Grot. *Vot. pro pace* p. 55. so p. 63.

many things, at least 2 *Tanto*, to which he must not be thought to have afforded his *Approbation*. *Melanchthon* did the very same, and was hated for his pains, as himself complained to *Camerarius* and *Luther*. Nay his moderation provoked some, to give him out a sly friend to Popery. But *Grotius* went farther in his charitable design. And he who attempted a *Reconcilement* of two great enemies, was not in prudence to declare a personall enmity to either, but to mitigate the exceptions and animosities of both; and to insist on those things, whether faulty, or indifferent, which he desir'd might meet with (in either party) an interchangeable pardon, and an interchangeable complyance.

2. How M. Baxter was betrayed to speak so severely of so excellent a person, (unless it were by taking things upon trust, from some unfavourable Censors of his intention) I am not able to divine, nor willing to venture on large conjectures. But I my self was prepared for the reading of *Grotius*, and for the judging of his design, by having read *Thuanus* before I read *Him*. I had observed out of *Thuanus*, (who, however a Papist, was yet a vehement Desirer of Reformation) that many endeavours had been used to make a generall Reformation, and that some little Dawnings gave hopes to Christendom of such a fair Day. In a famous meeting at (a) *Fountain Blau* (before the world was so rich as to enjoy that Treasure, which since was offer'd it in a *Grotius*) there was a Bill of Petition put up to *Francis the second* then King of France, in conjunction with two Orations made by the Bishop of *Valentia*, and the Arch-bishop of *Vienna*, exhorting all the Bishops to endeavours of Reformation, and of a generall Councell in order to it. (b) To which if the Pope should refuse his consent, the King should do it of himself. (c) There I met with the Foundation, laid by *Ferdinand the first*; upon which his son, *Maximilian the second*, did very heartily endeavour to build a generall Reformation. (d) He, together with his Brother, the Arch-Duke *Charles*, and *Albert his son in law*, did urge the Pope to a retrenching of severall cor-

The Peace of Christendom attempted by others, as well as by Grotius, and before him.

Ad Fontem Blandi celebratus solennis conventus est, in quo Gaspar Colinius pro libertate Religionis supplicem libellum obtulit, &c. *Thuan. lib. 25. p. 760.*

Quod si Pontifex recuset, ut Rex sine eo pro-

nuntiet, urque scdæ nundinationes ex Ecclesia tollantur. *Id. ibid. usque ad extremum l. 25. (c) De controversis Augustanz Confessionis Articulis componendis serio animum adiecit. Id. l. 36. p. 286. (d) Papam urget, ut Calicis gratia Laicis, & conjugil libertas sacerdotibus fieret, &c. ibid. p. 304.*

a Cæsar una
cum literis suis
Argumenta
Papæ exhibi-
uit, cum
mandato ut
Cardinalibus
communica-
rentur. *ibid.*
p. 305, 306.
b Maximil.
iterum Pontifi-
cem urgebat ut
promissa sua
impleret. Nec
abnuclat tunc
Pontifex: sed
poscē Cardinalium insti-
gatu petiti-
onem Cæsaris
eludit. *Id. l. 37.*
p. 328.

Accusations
must not be too
general.

* *Ioh. 6. 7.*

† *1 Cor. 13. 5.*

ruptions within the Church, wherein he had also the assistances of two great Cardinals, and seven Arch-bishops. When the Pope was *reluctant*, he pressed on with (a) *Argumentations*, which he also commanded should be made known unto the Cardinals. Nay the truly-pious Emperour was farther (b) *instant* with the Pope, for the making good what he had *promis'd*; which the Pope at that instance did again *re-promise*, however the Colledge of Cardinals prevailed with him to *break* his word. The learned and wise Chancellor was hugely pleased, in his *History*, with this so *charitable design*, expressing his *kindnesse* to the Protestants on all occasions, and condemning those *incroachments* which had polluted that very Church, of which he lived and dyed a *member*. Grotius, among the Protestants, was of the same kind of temper with *Thuanus* and *Cassander* among the Papists. But neither did their moderation give them the name of Protestants, nor is there any the least reason, that *his* should procure him the name of Papist. But they were men of moderation in different churches, who were zealous of advancing the common interest of Religion, as 'tis exhibited in the Gospel, and in the purest Ages of the Church. Nor was their zeal for Reformation any whit the lesse religious, because they desir'd it might be regular, and bloodlesse, after the tenor of the Gospel, and according to the temper of Jesus Christ, without the miseries of Rebellion against the Deputies of God, which is worse then the Disease, of which it is intended a means of cure.

3. It had been vwell, if Mr. Baxter had nam'd those Papists, who stay in England under the notion of Episcopal Divines; and having nam'd them, it had been vwell, if he had publicly declared he meant no more; for fear his suggestion might reach so far, as to asperse the vvhole Body of the Episcopal clergy, in vvhom the Protestant interest doth chiefly stand. If I except Bishop Goodman, I have not heard of any Papist vvhom hath worn the Protestant for a disguise: which should no more be imputed to the rest of that order, then it was to St. Peter, or St. Iohn, that one of their order was a * *Devill*. one in 12. is as much as two in 24. The other two, vvhom he mentions, I know nothing of, and am obliged by my charity to think † none evill. Nay, I have heard of Bishop Wren, that he is equally a learned and pious Prelate, as far from

from being a *Papist*, as Mr. Barlee from being an *Episcopall Divine*. And untill I have reason for the contrary, I will believe him to be as *excellent*, as excellent persons do represent him. What is added of *Dr. Vane*, and two † *besides*, who are indeed turn'd *Papists*, may be objected to that *Rigor* of the *Presbyterians*, and the *havock* which they made whilst yet it lay in their power, whereby they did not *discover*, but *make* men *Papists*. Some may possibly wonder they frighted so many out of our Church, but I am still wondring the frighted wretches were no more. For when they saw their Mother (a) *persecuted*, they esteemed her *forsaken*; when they saw her (a) *cast down*, they fillily thought her to be *destroy'd*. Which *defection* of a few, is no more to the disparagement of those that are *faithfull* in the Land, then it was to *St. Paul*, that (b) *Demas had forsaken him*, and had embraced this present world. There are a multitude (God be thanked) who being (c) *troubled on every side*, are notwithstanding not distressed; and however (c) *perplexed*, are far enough from despair.

4. It may be proposed to consideration, what may possibly be the reasons, why *Episcopall Divines*, professing an enmity to the *Pope*, and to all that can truly be called *Papish*, and writing whole volumes in opposition to all his *interests*, should yet so easily be charged with being *Papists*, and (which is yet of sadder moment) with a *strong design* to bring in *Popery* into the Land, as the publick and generall Profession of it. 1. It is not *Papish* to approve the Government of *Bishops*: for so did orthodox (d) *Melanchthon*, and moderate (e) *Bucer*; so did all the great (f) *Protestants* in the conference at *Angusta*, and (g) *George Prince of Anhalt*, *Earle of Ascaina*, whom no man living will call a *Papist*; nay so did Mr. *Calvin*, as himself declared to (h) *Cardinal Sadolet* in excuse of what was done to the *Bishop of Geneva*. Talem nobis Hierarchiam exhibeant, &c. "If they will give us such an Hierarchie, where-
" in the *Bishops* may be so eminent, as that withall they may
" not think themselves above obedience unto *Christ*, then I
" confesse they deserve to be deliver'd upto *Satan* who do not

(b) *Ca'vin. ad Sadolet. p. 172. Nulla non Anathemata dignos fatar, si qui eam Hierarchiam reverenter summaque obedientia observant.*

reve-

† *Dr. Goff, and Dr. Bailly.*

a 2 Cor. 4. 9;

b 2 Tim. 4. 10.

cc 2 Cor. 4. 8.

Episcopall Divines no Papists.

d *Melan. ad camer. in Hist. Com. Augusti. per Cbyer. p. 389.*
e *Bucer de vitiis & usu Melich. p. 565.*
f *Hist. Conf. Aug. per Cbyer. p. 109. & per Pap. p. 137.*
g *Loncon. Georg. Princ. Anb. fol. 61.*

a Theod. Beza
in Confess.
cap. 5.

b Quod ad
formulam
precum & ri-
tuum Ecclesia-
sticorum, valde
probo, ut certa
illa extet, à
qua Pastoribus
discedere in
functione sua
non liceat; tam
ut consularur
quorundam
simplicitati &
imperitiæ,
quam ut cer-
tius ita constet
omnium inter
se Ecclesiarum
consensus.
Calvin. Epist.
ad Prot. Angl.
87. p. 165.
c Fateor qui-
dem, modera-
tioni locum
esse oportere
-- adeoque
ceremonias
ipsas ad usum

& captum populi esse accommodandas. *Id. ib. p. 166, 167.* (d) Neque enim me later, proferri posse antiquum ritum mentionis defunctorum faciendæ, ut eo modo communio fidelium omnium in unum corpus conjunctorum declaratur. *Ib. p. 167.* (e) Zanch. de Relig. p. 217, 218. (f) Dang. posit. l. 3, ch. 10.

"reverently observe them with all obedience. So did the same Mr. Calvin at Wormes, and Ratisbone, and when he subscribed the *Augustin Confession*. Nay so did (a) *Peza* himself; which we should never have believed, if he himself had not put it into the number of his *confessions*. It is 1. or therefore a Popish thing to approve of the *Episcopal* or *Hierarchical Order*. Nor 2. is it *Popery* to adhere unto a *Liturgy*, and *Rites* established in the church by *Law*, and *Canon*. For that was done by (b) Mr. Calvin, who did humbly advise the supreme Magistrate here in England, even *Edward the sixth*, that "we might have in our Churches a set Form of Prayer, from which it should not be lawfull for any Minister to swerve in his Ecclesiastical function: (and that for these two reasons) 1. for the help of the more ignorant unskilfull people, and 2. that a Harmony or agreement of all our Churches betwween themselves might appear the more plainly to all the world. He farther declared his opinion, that as the *Rites* and *Ceremonies* were to be set, as well as the *Prayers* of the Church. (c) so they were also to be adapted to the use and capacity of common people. He added, that "it was (d) lawfull to make mention of the dead in publick Prayer, after the ancient custome of the Church, that the Communion of all the faithfull joyned together in one body might be declared by that means. From all which it is evident, that Mr. Barlee's jear doth reach as far as Mr. Calvin, who had some kind of hand in *liturgicall knacks*, and did many times approve of the *Hierarchick Flaunt* too. And so did (e) *Zanchy* in such a measure, that he was censur'd severely for it. The Protestant Churches in *France* have a publick *Liturgy*, and yet are no Papists. The Primitive Fathers had *Liturgies*, before *Poperie* was borne. Nay Mr. Cartwright, and others of the *Geneva* cut, did make a (f) new *Common Prayer* in *Queen Elizabeths dayes*, and agreed to put it in publick practice without consent of *Queen* or *Parlament*. They were not grieved at set *Formes*, but that they were not of their forging.

The

Te *Common Prayer* had no fault, but that it was established by the *Law of the Land*. Nor 3. is it *Popery*, to reject the *Presbyterian Discipline*. For besides that 'tis a thing, about which its chief *Architects* could hardly (a) ever agree among themselves, (the *learned Discourser* saying one thing, Mr. *Travers* a second, Mr. *Cartwright* a third against both, and a fourth against himself, and a fifth against his fourth,) the first disturber of the *Episcopal* was the male-content *Aerius*, who was a *Heretick* for his pains in the esteem of *Epiphanius*, and of *St. Austin*, and so affirmed to have been censur'd, for the very fact of opposing *Bishops*, by the unanimous consent of the *University of Oxford*. 4. It is not *Popery*, to yield a just Authority to *universall Tradition*, the consistent judgement and practice of the *universall Church*. For (besides that the *Socinians* are enemies to that,) it is declared by the *Protestant* (b) *University of Oxford*, to be "the best Interpreter of Scripture in things not clearly express'd, and that without it we should be at a losse in sundry points both of Faith and manners, at this day firmly believed, and securely practis'd by us, when by the *Socinians*, *Anabaptists*, and other *Sectaries*, we should be called upon for our proofs: as namely, sundry orthodoxall explications concerning the *Trinity*, and coequality of the Persons in the *Godhead*, against the *Arrians* and other *Hereticks*; the number and use and efficacy of *Sacraments*; the *Baptizing of Infants*; *National Churches*; the observation of the *Lords Day*; and even the *Canon of Scripture* it self. And in the penning of these *Reasons*, the most excellent *Dr. Sanderſon* is known to have had the chief hand, whom no man sure will call a *Papist*, but an *Episcopal Divine*.

a Survey of
p. ad. Holy
Discip. c. 5.
p. 72, 73, 74.
top. 87.

* In the *Reasons of their judgement*, &c. p. 9.

b *Ibid.*

5. Nay farther yet: The *Episcopal Protestants* here in *England*, (if we reckon as far backwards as from the dayes of *Edward the sixth*, unto the Age we live in) are very well known to have been the *Heroes*, who by their *Martyrdoms*, *Confessions*, and conquering pens, have both defended, and enlarged the reformed Borders of the Church. Nay, by their *Decency* and *Order* in the way of their publick worship, they have shewed to all the world so much discretion and knowledge, as well as zeal, and such unpassionate resolutions of

Episcopal Divines the greatest enemies to Popery.

N

Refor-

a Confer. at
Hamp. Court
second Day
p. 38.

Reformation, that the Conclave at Rome hath even trembled at the thought of an utter Ruin, if such unblamable Reformers should live and prosper. Most remarkable are the speeches, which the French Ambassadour (*Monsieur Rogné*) gave out concerning our Church of England, both at the Court, and at Canterbury, upon the view which he had of our solemn Ceremonies and service in the dayes of King James. It was one of his sayings, (a) "that if the Reformed Churches in France had kept the same Orders amongst them which we observed, he was assured, that there would have been many thousands of Protestants more there, then now there are, and yet our men (*said an eminent Person on that occasion*) do stumble and strain at some petty quillies, thereby to disturb, and to disgrace the whole Church. But for the preventing of so much happinesse as was in likelihood to ensue, the Popes themselves took care to sow the seeds of Dissension, even fears and jealousies among the people, that a plot was laid by the Prelates for the introduction of Popery into the Protestant Churches. The Carmelites, and Jesuits, and other Emis-saries of Rome, were sent over into England, transforming themselves into precisians and zelots, and declaiming (in that shape) against "Episcopal Divines, a Masse of Ceremonies, "liturgicall knacks, a ceremonious litter, Hierarchical flaunts, in the expressions and sense of Mr. Barlee. By such means as these, the people were led into Presbytery, and by the cruelties of that, many were driven back to Rome. And so we see who they are, who (*quite beside* their intentions) have been used as instruments & tooles for the carrying on of the Popish interest.

Popery be-
holding to
Presbyterians.
* Note, that
among the
many Reasons
of the Univer-
sity of Oxford,
why they could

not join with the Covenant against Episcopal Government, this was one of remark, that they should by so doing give advantage to the Papists, who usually object against us, and our Religion, the contempt of Antiquity, and the love of Novelty. p. 9.

should

should endeavour to reforme them by the convincingnesse of our reasonings, and the exactnesse of our lives, by our evident charity, and visible marks of our sobriety. We must not hope to convert them either by bitterness of railing, or dint of sword. Should all dissenters in Christendom proceed to that, it would be soon overwhelmed with Blood and Rapin. The empty word *Christendom* might still remain, but the *Mahumetans*, and the *Jewes*, would make a better * appearance of being the imitators and followers of *Iesus Christ*. The Books of *Jesuites* and *Presbyterians* against the civill Magistrats, above which they would set up their Ecclesiasticall jurisdictions, have had such a likenesse to one another, that sometimes the Authors of the one side have been mistaken for the other. And hence it was observed in the Royall Synod, (a) "what advantage was given by that sort of men unto
 "the Papists; who, mutatis personis, could apply their own
 "Arguments against the Princes of the Religion, which they
 "had framed against the Princes of the Church of Rome. So
 that the Bellowses of sedition, as well in that Church as in this, have help't to furnish each others Treasures with naughty maxims, and stores of mischief. When King James had observed (b) at Hampton-Court, "that by the factious behaviour of the Puritans, many were driven to be Papists, and
 "that the way to judge them was by their fruits, humility and
 "obedience being certainly the marks of honest and good
 "men; the Presbyterian chieftains, then present, forbore to make any more exceptions against the ceremonies and orders so well established in the Church, "and (c) promised to perform all duty to the Bishops, as their Reverend Fathers,
 "joyning heartily with them against the common Adversaries, and for the quiet of the Church.

* *Iob. 13. 35.*a *Co. fer. at Hamp. Court second Day p. 50.*b *Ibid. third Day p. 101.*c *Ibid. and p. 105.*

Hereupon it will be pertinent to make this profitable Dilemma. Either they thought those things, to which they first refused, and after yielded a conformity, to have been lawfull, or unlawfull. If lawfull, why submitted they no sooner? if unlawfull, why submitted they at last? what made seditions, and insurrections, and disobedience to Authority, in opposition to those things which are confessedly lawfull? or if confessedly lawfull, but inwardly conceived to be unlawfull, why should the fear of that power which can destroy the Body only,

make them *fearlesse* of *Him* who can cast both *body* and *soul* into *Hell*? As to *persecute*, and to *suffer*, cannot both be for *Christ's* and *conscience* sake; so we can never find *one*, in whom they both meet. Some mens principles do render them lyable to *punishment* no lesse then capitall, but put them out of all danger of being *Martyrs*, unless it can be a *Martyr-dome* to *miscarry* in a conspiracy, and to be *overmatch'd* by the sword of *Iustice*. Happy and Blessed is that Nation, where such men's *loyalty* consisteth in their want of *power* or *opportunity* to make *Resistance*. But (to conclude this tedious section)

A Counter-
warning to the
Nation.

From all that hath hitherto been spoken, some will be apt to proclaim a *Counterwarning* to the Nation, that speciall heed may be taken of that sort of men, who for the wreaking of their malice against *Episcopal Divines*, whom they would have to be exposed to all manner of *hardships* (even to *famine*, and *sword*, as far as in them lyes) would poyson the people with a *belief*, that they are *underhand-dealers* for the bringing in of a *Popish yoke*. All which I say of *Mr. Barlee*, and of such as he is; not at all of *Mr. Baxter*, whose words are wickedly wrested beyond his meaning, and made intirely *Mr. Barlee's own*, by being *expounded* and *applied* in so vile a manner. It is not hard to make appear, in how many respects *Mr. Baxter* (though not in his *person*, yet at least in his *Doctrins*, which are perhaps as dear to him) hath been affronted by *Mr. Barlee*; who, if he hath any *Truth* in him, doth overthrow the very passage which here he citeth with great applause. But where my advantages are so many, I must (even for brevity) dispense with some.

His false sug-
gestion of
Ep Davenant,
and his
fumbling about
that Bishops
works, implyin
2 contradi-
ctions within a
few lines.

§. 12. In his two next pages (75, 76.) he obtrudes upon his Reader this constant *falsehood*, that I pretended *Bishop Davenant* to have been also an *Arminian*, although he knows that I did rank him amongst *Arminius* his *Antagonists*. I only pleaded his opinion of *universall Redemption*; which as *Mr. Barlee* could not *disprove*, so he durst not (it seems) so much as *try*. I referred my Reader to his *Pacificatory Epistle*, into which *Mr. Barlee* either would not *peep*, or thought not *safe* for his interest to take any notice of what he *saw*. He cites other words, which were not referred to by *me*, and which, as they are not to the purpose in any kind, so if they

they were, they would serve exactly for my *Advantage*, by shewing that that Bishop had changed his judgement from what it once was. I did not speak of *every* part of his life, but meerly of *that* wherein he writ to *Duraus*: which, with his *Adhortation to Ecclesiasticall Peace*, was printed at *Cambridge* 1640. no more then *two* years before his *Death*. Yet Mr. B. (to serve his turn) affirmeth this to be the *second* edition, and that a *Chaplain* of the *Bishops* did set out a *third* 1638. two years before the *second* in Mr. B's account. Would not he make an *omnipotent Lawyer*, who to salve a crack't *Title* in his clients *Tenure*, can prove that *Harry* the eighth was before *Harry* the seventh? This is his *first* contradiction about the works of *Bishop Davenant*. His *second* contradiction is more *ridiculous*, because attended with a *pompous* parenthesis of *commendation*. For whereas he saith "[it is much more considerable, that the Bishops Animadversions against Mr. Hoard, was, under the Bishops own hand, published three years after the last printed Edition of his Pacificatory to Duraus,]" and whereas he saith also but few lines before, [*that the Bishop dyed in the year 1642.*] and whereas it is (a) evident to *all the world*, who will but look, that the *Cambridge* edition of that *Epistle* was in the year 1640. all the reasoning of Mr. B. amounts to this, that the Bishop *lived* at least a year after his *Death*; vvhich is somevvhat longer then *St. D'onysius* is said to do in the *Golden Legend*. Or at least he must say, to avoid that absurdity, that there vv ere then *three* years betvvixt 40. and 42. nay betvvixt 40. and 41. for he saith in his margin, that the *Animadversions* against Mr. Hoard vv ere printed A.D. 1641. If he shall novv pretend *ignorance* in the *Bishops* works, and their *Editions*, vvhy vvould he speak at a venture of vvhat he *knew* not? but if he shall say, he vvell *knew* vvhat he said, vvhy vvould he wilfully *defile* his conscience? The reason of it is very plain. For having resolved to accuse me of a *notorious mistake*, if not somewhat worse, (they are his vvords) he *knew* not hovv to *make it out*, but by saying such things, as unavoidably *implied* those *contradictions*; vvvhich either he *did* not perceive himself, or hoped that I should not be able to perceive, or that at least I vvould keep his *counsell*, vvithout his having told me it vv as a *secret*.

a Cantabrig.
ex Officina
Rogeri Danie-
lis Alma
Academia
Typographi
C13 DC XL.

His pretended
Correspondence
with Bishop
Davenant.

2. Now we are taught what to think of his other *stories*, that he was more then ordinarily acquainted with that Bishop, almost to the very last moment of his life, and that the Bishop did once in private sadly bewail to Mr. Barlee the great growth of Popery and Arminianism. p. 75. and that the Bishop did write a letter to him in folio about the ceremony of the Crosse in Baptism. p. 76. All this is possible, though unlikely, and not at all to the purpose. And had another man said it, or Mr. B. himself before he made us all to know the strength and plenty of his inventions, I should have readily believed, that so charitable a Prelate might write a letter of instruction to one who stood in need of it, and might shew him his bounden duty to use the signe of the Crosse in baptizing Infants. But he hath brought his conceptions to so fair a market, that he must now affirm nothing, if he intends to be believed, unlesse he is as ready to bring his proof. Numa pretended to hold intelligence with Egeria, and Minos with Jupiter, and Scipio with the same, and Sertorius with his inspired Doe, and Eumenes with the Ghost of Alexander the Great, and Mahomet with Gabriel one of the seven Arch-Angels, and Mr. Barlee with learned Davenant one of the Angels of the Church of England.

His acceptance
and familiarity
to the same Bp.
a. Corresp. Corr.
p. 169.

* Ep. Carleton, Bishop
Hall, Dr.
V. Ward, Dr.
Goad, Mr. Balcanquhall, (all
Divines of the

3. Though Mr. B. pretendeth some kind of Reverence to the Bishop, yet he declaredly dissents from his Doctrine of Christ's Death, as he professed to do from that of Amyrald p. 72. He (a) confessed that Bishop Davenant and Dr. Ward did extend "the phrase of Christ's Dying for all, not only [*generibus singulorum*]" to all sorts of men, but also [*singulis generum*] to every man of all sorts. But he will sue out a writ of melius inquirendum, before he passeth any damnatory sentence upon them, because they have so many handsome orthodox put-offs. This is Rare! That Bishop must be reprieved though he speaks as I doo, and I must be condemn'd Synod of Dort) and besides, Dr. Piekon, Dr. Stoughton, Mr. VVhately, Mr. Fenner, Mr. Iohn Bail, Mr. Culverwell, Mr. Vines, Mr. VVoolbridge, Mr. Baxter, are all avowed by Mr. Baxter himself to have been, & to be, of Bishop Davenant's and the late Primates judgement in this point. But what the Primates judgement was, hath appeared partly already, and shall more fully appear hereafter. VVith all these therefore Mr. B. confessedly is at odds. So is he also with the Duke of Brandenburg's Divines, & with those of Brema, with Lud. Crocius, Martinus, Heselburg; nay with Dr. Twisse, and the Synod of Dort, if Mr. Baxter may be believed, in *Præsa. ad Disput.*

(as the enemy of God) although I spake as the Bishop did. What is the reason? The Bishop hath his *put-offs*, and I have none. What is this but to say in effect and substance, that the venerable Bishop did *tack about*; he stood out in such a manner from Mr. Barlee, as that in a manner he *came in*; he had handsome *subterfuges*, and *orthodox shifts*; whilst Mr. Pierce doth assert the same *Dollrin* with the Bishop, and all that follows thereupon by *unavoidable consequence*, without the least fear of displeasing the *implacable*, and so without making use of any *orthodox Tricks*, or *syncretizing Tergiversations*, for the keeping of their *favours*, and acts of *Grace*? Thus he abuseth that excellent *Prelate*, to whose *favour* he oweth his admission into the *Priesthood*; though he doth not abuse the *orthodoxia* of his party (to which that *Prelate* was so *averse*) whilst he ingeniously placeth it in *handsome evasions* and *put-offs*.

4. But sure the Bishop will incur a great deal more of his displeasure, by that time I have shewed him one famous *The Bishop reckons uni-*
(a) passage. "The Bishop thought that St. Paul in his words *ve. fall Re-*
"to Titus (ch. i. v. 3.) had a particular respect to the Apotiles *demption*
"Creed; in which are comprehended the fundamentalls of *among funda-*
"Christianity, to be believed by all Christians: to wit, the *mentals, and*
"creation of all creatures out of nothing, the mystery of the *declares*
"Trinity, the benefit of Christ Incarnate, Crucified, rising *against all who*
"from the dead, and Glorified, bestowed upon miserable and *shall deny it.*
"wretched sinners; and (as *fundamentals* derived thence,) *a Ad hos fun-*
"the Redemption of Mankind, the Sanctification of a pecu- *damentales*
"liar people, the Communion of Saints, the forgiveness of *Articulos puro*
"sins, the Resurrection of bodies, and the Glorification of *resposisse Apo-*
"the Faithfull. --- All these things (saith the Bishop) are *stolum Tit. i.*
"comprehended in this short Creed. --- He that detracteth *3. Communis*
"or defameth any one of these, although he may take unto *hæc fides, sym-*
bolo Aposto-

bensis, omnibus Christianis credenda proponit, admirandum Creaturarum ex nihilo opificium, Trinitatis mysterium, Christi Incarnati, passii, Resurgentis, glorificati, miseris peccatoribus impensum Beneficium; quæque inde dimanant, Redemptionem humani generis, Sanctificationem peculiaris populi, -- Resurrectionem Corporum, Glorificationem fidelium, &c. Qui ullum ex his Articulis furcillat aut fugillat, licet nomen Christiani sibi vendicat, ab orthodoxorum communione arcendus est, & procul amandandus. Sentent. D. Daven. prædiss. p. 10. & 11,

him-

“himself the name of Christian, he is yet to be banished from
 “the Communion of the orthodox. From which words of that
 pious and learned Prelate, Mr. B. may be pleased to observe
 4 things. 1. That he makes such a distinction between the
Redemption of mankind, and the *sanctification of a peculiar
 people*, as to include every man to be within the pale of that
Redemption. All mankind was bought, and paid for. (which
 is just the thing for which I contend, and more then which I
 need not care to have granted, upon condition it be not mur-
 der’d with any fancifull Put-offs.) 2. That he reckons this
 among the *Articles of our Christian Faith*, placing the *Death*
 and *Resurrection of Christ* before it, and placing after it the
Resurrection of our bodies. 3. That the Truth of this is de-
 rived from the Truth of the Articles going before. 4. That he
 who denies the Truth of it, or doth but pare away from it in
 any kind, is to be sent to the *Anticyra*, banished (I mean)
 from all orthodox Society. And so Farewell to Mr. Bar-
 lee.

How severely
 the Bishops
 judgement re-
 flects on Mr. B.
 a Concedunt
 omnes & con-
 sentiunt, b s
 propositiones
 esse verifi-
 cas, &c.

Adhort. ad pac.
 Ecclesia. cap.
 11. p. 148, 149.
 b Si Ecclesie
 Rectoribus
 idem non per-
 suaserit, aut in
 aliam Eccle-
 siam divertere
 oportet, aut,

pro bono Animarum, Ecclesie cui subest censuram patienter tolerare. Sent. Dav. p. 59.
 (c) Possit et ab ext. rna Communione tantisper remove, dum suis erroribus alios infi-
 cere, & ipsas Ecclesias perturbare desinant. Id. in Adhort. ad Pac. Eccles. p. 72.

“ infecting others with his errors , and from disturbing the
 “ Churches with his attempts. Nay rather then have troubled
 the Peace and quiet of the Church , under which he lived in
subjection, and of which he professed himself a *member*, “ he
 “ should have pack’t away (*saieth the Bishop*) into some other
 “ Church , or have remained in this without disturbance ,
 “ though he had thought that his opinion , which he maintain-
 “ ed against the Church , had been of such moment , and the
 “ knowledge of it so necessary, as that (a) Salvation it self de-
 pended on it. How little then can he excuse himself (or others
 of his spirit and combination) for having caused those troubles
 which have made us a *hissing to our enemies*, upon the pett they
 took at those things which in themselves were indifferent
 (by their confession) and which the *Stamp of Authority* had
 made obliging? What they thought to be *unlawfull*, they should
 not have complied with (as they did) for a time ; and what
 they thought *very lawfull*, they should still have submitted to
 in all obedience.

§. 13. What Mr. B. thinks fit to add as a conclusion to his
 second Chapter , (p. 76, 77.) concerning the *Primate of Ar-
 magh*, I shall consider in my *Post-script*, to which my Reader
 is now referred. I shall only here observe his *perseverance*
 in that *evill* of laying things to my charge , from which he
 knows I am as *innocent* as any man living. The *Primate’s Po-
 pery* and *Arminianisme* are Mr. B’s *insinuations* ; invented
 purposely , that he may have something to confute. Nothing
 is like it in all my writings. But there is something in Mr. B’s
 much more then like it , as I shall discover in my *Post-script*.
 What he saith of the *History of Gotteschalc* , shews a very
 great want of heed, or Conscience. For that it was penn’d by
 the *Primate* , he doth not deny : that the *Primate* was an
 ancient Author , he dares not affirm. That the *subjects* of
 the *History* are 800. years old , is true , but *impertinent*, and
 not of use to Mr. B. any more then to *Arminius*. For the
Primate there tells us , what was held by *Hincmarus* , and
Rabanus Maurus, two great Arch-bishops , as well as by
Gotteschalc the private Monk : and how *Gotteschalc* was
 condemn’d by the learned *Moguntine Councell* , as well
 as favour’d by them at *Lions*. And if the *Primate’s*
 judgement was then for *Gotteschalc* (who was pronounced

a Quod si quis
 eam quum
 cont a Eccle-
 siae sententiam
 tustur opinio-
 nem tant mo-
 menti sic sibi
 persuadeat,
 ut ex ejus
 cognit one sa-
 lus hominum
 d pendeat,
 aut in aliam
 Ecclesiam di-
 vertet, &c. ut
 supra. Sen.
 Dur. ad Dur.
 p. 39.

How he mis-
 behaves himself
 about the
 Primate.

a Trithemius
apud Hist.
Gottsch. c. 4.
p. 41. A. D.
848.
b Hist. Gott.
6. 12. p. 186.

an (a) *Heretick* in the famous *Synod* at *Moguntia* convened by the authority of the Emperour *Lotharius*) I shall easily prove that he did afterwards *change* it. The *Synod* of *Valentia* which Mr. B. citeth from the *fourth Chapter*, is not there, but in the *twelfth*. And the History of that is the rather to be reckon'd as *uncertain*, because (b) *Baronius* and the *Primate* do give us *opposite* narrations, though I shall more readily believe the *later*. But whilst Mr. B. takes upon him to shew his *Lordships opinion*, from what was deliver'd by the *Valentian Synod*, not in his *Lordships own expressions* (as Mr. B. in his deep ignorance doth take the boldness to affirm) but in the expressions of the *Synod*; he doth a very ill office to Dr. Bernard, a courtesie to *them* who affirm his *change*, and a double mischief unto *himself*, as shall be shew'd in its proper place.

CHAP.

CHAP. IV.

A Taſt of ſome notable Qualifications in Mr. B. which give him an eminent unſiſneſſe to be either a Diſputant, or an Hiſtorian.

§. 1. **T**He moſt obvious accompliſhment in this *gifted Brother*, and that wherein his greateſt excellence doth lye, (eſpecially ſince he promis'd to mend his manners, and to do (a) *penance for his paſſions, upon his knees*;) is to win me over to his opinions, (or elſe to fright me out of mine own) by all the *careſſes and inſeartments*, which can poſſibly be expected from a man of his (b) *orthodox and godly Temper*. I hope I ſhall not be proud of his large expreſſions, becauſe I am able to *diſtinguiſh* betwixt his judgement, and his civilityes. The age we live in is very courtly, and men will give fair language, becauſe it is *faſhonable*, and *handſome*, and *humane* too; if not to ſignify their opinion of the perſon to whom they ſpeak, at leaſt to teſtify the breeding and civil deportment of the ſpeakers. It muſt not therefore be imagin'd, that Mr. Barlee's meaning is as obſcuring as his words, but that his words are the marks of his education.

Mr. B's Breeding and way of Compliment.

a Ep. Dec. p. 3. l. 1.

b It is the character which he gives his own Temper, ch. 1. p. 7. & 8. In his firſt Book he call'd it his pleaſantneſſe and playfuſneſſe (Ep. Ded. p. 9.)

now he calls it

his mirth and cheerfulneſſe to ſole on Gallants to the reading of him (ch. 2. p. 45.) So Mountebanks have a Zanig commonly called Jack Pudding to ſole on Cuſtomers for the buying of their wares. And when Domitian invented a new Game, he call'd it *Utrioſolan*.

§. 2. For as this liberall Encomiaſt is pleas'd to complement, *The language of the B.* I am "an English Heretic, a back friend to true Religion, "an underminer of neceſſary Reformation, a ſecond Prede-

Note, Reader, that he professed (in his Ded. Epist. p. 2.) that no man valued me more than He, no man should be more solicitous of my Soul, Fame, and outward safety, than Himself. If therefore these are the overflowsings of his Love, how terrible is his hatred to those who are not in his favour, as I (it seems) am?

* It is his own expression (Reader) as all the rest: 'twas never mine.

* This be others in with this untrodden Preface, [as I am an Ecclesiastick, a Christian, and a Gentleman, &c.]

"sinared Thief, sedulously impudent, and a Bespatterer, a very
 "Erra Pater in Divinity, an insulting Thrafo, an insolent
 "Boaster, averse from the true Faith, yea adverse to it, a sophistical Wrangler, a dangerous Enemy to the Church, to
 "be compared with the hypocritical Pharisees, a maintainer
 "of the same opinions with low-spirited, plebeian, mechanick
 "Sectaries, an Angel of Darknesse, an Apostate, and a
 "Wolf, mischievous to God and his Church, superciliously
 "scornfull, a great Delinquent, and as an Heiring-man, the
 "composer of a Play-book for my Iovial proselytes against
 "the merry Time, an able Jester, playing upon him before
 "Lords and Ladyes, Inhuman, Barbarous, like him in whom
 "the evil spirit was, and like the Spanish Bulls falling upon
 "their Drivers, a facetious and most dexterous Roscius, one
 "of the three great waips of the Nation, one by whose Abili-
 "ties the Devil is adorned, guilty of Socinianism, true to the
 "cruell Grotian design of extirpating the Protestants Calvi-
 "nisticall, of the Grotian Caball, a filcher of his Parishoners,
 "of Schismaticall Practises against his Parish, as infecting
 "it with Arminianism, Socinianism, Pontificianism in part, a
 "carryer on of vile designes, a fawning Tertullus, an insolent
 "Provoker, a Tom Tell-troth, of a malevolent design, a
 "breaker of St. Paul's Hand, disingenuous, & unconscionable,
 "of a frontlesse Front, and scornfull Spirit, a notorious Lyar,
 "virulent, proud, slanderous, and of furious indignation, one
 "whose very light is darknesse, and who takes the Presbyte-
 "rians to be more * Knaves than Fools, a great wanton, full
 "of malice and poysonous mischief, a circumstantial ritual son
 "of the Church, a demure Junior, justly called a Sorcerer, one to
 "whom the Anabaptists and Quakers are great Friends, one
 "who bewitcheth the people, and deserves to be ranked a-
 "mong the *yntes* or witches, a clamorous Brazen-fac't
 "person, of insufferable insolence, one that hath lost his con-
 "science with his eyes, prodigiously Satyricall to a Miracle
 "beyond imitation, one who intended to gull the world, and
 "delude the Church, * a Monster of ingratitude, of a stony
 "and brazen forehead, a Juvenal Divine, a wilfull Impostor,
 "setting up an Idol Fancy of Grace, a Pope above all Coun-
 "cells except the Papall, guilty of minor Acheism at least, de-
 "void of all Christian ingenuity as well as Grotius, a gracelesse
 Per-

"Person, Grotius his Imitator, a monstrous uncharitable Cen-
 "surer as well as Grotius, a Prevaricator, without regard of
 "conscience, a master Railer, one who recedes from Armi-
 "nius to the worse, towards rank Pelagianism and Socinia-
 "nism, whose Correct Copie begins and ends in Pelagianism
 "and Semi-Pelagianism, guilty of much Hereticall pravity,
 "irrational, a Submortuarian, an Apostolarian, a Neophyte,
 "Antiscripturall, a downright Pelagian in the very chief
 "point, deeply drencht with Massilianism, of ridiculous shifts,
 "crafty insinuations, supercilious Arrogance, putting gulls and
 "cheats upon his Mother the Church, wretchedly and un-
 "conscionably abusive, a great Practiser of Hypocrisy, one
 "whose Profelytes are but too great Approvers of Hobbs his
 "Leviathan, a maker of saplesse, senselesse, subitane Comments
 "of Scripture, a wofull Calumniator, a Thrafonicall Boaster,
 "stubborn, wormish Fancy, intolerable, extravagant, an Hel-
 "vidian, Antiscripturist, like the old Hereticks making their
 "brains their Bible, wanting honesty, loud lying, horribly
 "wicked, absurd, foolish, childish, malicious, frantick,
 "slandrous, insolent, scornfull, ridiculous, against whom the
 "dreadfull judicial hand of God is highly lift up; and again,
 "one who hath the just hand of God upon him, and likely to
 "be dementated by God for perdition, a Manichee, holding
 "that which the boldest Jesuite would tremble to admit into
 "his Creed, one who flurts and flounceth at his Neighbour for
 "want of Logick, a gracelesse Traducer, odious, hatefull,
 "without shame or modesty, or any the least love of the
 "Truth, one who hath drawn a Brawn upon his forehead and
 "his conscience, one who proclaimes his sin as Sodome, and
 "worse then Sodome, with a stubborn mind, which Sodom ne-
 "ver did, having a design highly Jesuitical, rendring the
 "soundest Protestants odious, to make room for the Pontifi-
 "cians taken into his bosome, basely abusive contrary to con-
 "science, blowing hot and cold like a Satyr, of a lavish
 "Tongue, a broad conscience, a crafty pate, one whose Reli-
 "gion grows upon the stock of Policy, far in the way to
 "Rome, like malicious persons guilty of the Plague; and (to
 "shew that he goes out at the same Door which he came in at)
 "I am finally "an Heretick to be rejected.

That these are all his own complements, is so well known to

* Note that
 the 4 comple-
 ments next
 following are
 cited from
 Crackenthorp
 against the
 Bishop of Spa-
 lato upon his
 return to
 Rome, and
 applyed only
 to me by
 Mr. B.

The vast quan-
 tity besides of
 Mr. B's Compl-
 ments

as many as have had the *patience* to read his second book, and so almost-impossible to be *denied* by himself, that I think it not needfull to mark the pages where they are written; which would prove a greater trouble to the Printer, and to the Corrector of the Presse, then matter of satisfaction to any Readers. But as I have them all in readinesse, and given a view of them to many who have desir'd to be *Spectators* of so *strange a SIGHT*; so if Mr. B. shall murmur at my omission of the pages, he shall not *fail* of them, as soon as I know what he would have. So far are these from being *more* then what his book hath afforded, that they are only a *sprinkling* of his behaviour. For a Gentleman in the Country having a great *curiosity*, to know how *much* of the Volume might have been spent in *meer railing*, (if it were *thrust up together*) took the courage, for once, to make a *Tryall*; And the totall of his collection did amount to no lesse, then *eleven whole Pages* in a spacious *Quarto* all as full as they could hold, and overflowing the very margins. Now had I the leisure to take account of all the *like courtesies* bestow'd on others (for the 11. pages-full I spake of were all on me) I leave the Reader to imagin how *fine and slender* his book would be, if such large *Collops* were *par'd away*. In the little account which I have given, there is a greater affluence then he could meet with in his *Textor's Epithets*, or in his *Sylva Synonymorum*.

A Copie of
Mr. B's Reformation.

a c. 1. p. 45.
b Epist. Ded.
p. 1.
c c. 1. p. 6.
d Ibid.
e p. 8.
f Ibid.

It may be wonder'd at by some, how a man of his diligence in the way he goes, should forget (*this bout*) to call me *Devil*, but (in stead of *that*) should chuse to call me an *Angel of darknesse*, (p. 7.) The reason of it is very evident. For he confesseth, that *before*, he was somewhat (a) *playesome*, and had (b) *exuberances of passions*; but now he is reformed, upon the admonitions of his *Friends*, who did give him a (c) *Hint* that he was somewhat over-heated, & therefore he gives them (d) *most solemn thanks*. He now mislikes (e) *the hare-brain'd fury of some men*, falsely called *zeal*; He is for (f) *prudence and necessary moderation*. And therefore having, before, called my Copie of Notes a *Noon-day Devil*, he is now contented to call my Person an *Angel of Darknesse*, which amounts to no more then a *Mid-night Devil*, which is not so bad, as being a *modest Devil*, then that which walketh about

about at Noon. In his first Book indeed I was a *Satanicall* and *Diabolical* blasphemer, nay an exceeder of the Devil himself in blasphemy, and worse then *Diabolically* wittily wicked. But that was one of his (a) *extravagances*, for which *ibid. p. 6.* he will not defend himself. And therefore now the world is mended (to my unspeakable comfort) and I am only a *Midnight Devil*, not one whit worse, or more wicked, (as then I was.) So that now he is assur'd, (b) that none of *Christ's* cordial Friends have any great reason to blame him, because he is against both extremes. Before, I was for major *Atheism*, now I am only for minor *Atheism*, because now he hath hit the golden mean. p. 4. 'Tis true indeed, that in this his *opus emendatum*, he doth also seem to be over-heated, as before; some (c) *excesses* of passion, stile, and Temper, do remain *ibid. p. 8.* (like *Canaanites*) in the Holy Land: Though God, (d) accounting him faithful, hath put him into the ministry; yet he is hether to in *via*, on this side heaven, not fully arrived unto his state of perfection: Sorcerer, and Witch, *Apostatari*, and Wolf, and eleven pages-full of zeal have not been cardidly expressed; and there is something of mortality still cleaving to him, whilst he admires at my impudence for not believing I was a *Ranter*. † But let us be so just as to hear him † *Mr. B's* justification of himself. (e) What have I done? (*saieth Mr. B.*) *ibid. p. 6.* "Is there not a cause? was not our Saviour sufficiently zealous? And did not all the Apostles, especially St. Paul, imitate our Saviour in this? He that shall meet with the like, and behave himself more modestly, let him throw the first stone at me. Calvin was lyable to errors and passions as my self. p. 62. ---)f) Have I not offered to do open penance for my passions, if they prove against me either scurrility or calumny? Is this *Laodicean* luke-warm age so full of heats and zeal against seducers, as that he who thinks it his duty earnestly to oppose opinions, practices and designs, must be unreasonably blamed for so doing? Take heed (good Reader) that you fall not into the danger of thinking hardly of this (g) *orthodox* and cordiall Zelo. He tells us plainly (c. 3. p. 70.) that whosoever they are who will not yield to what he saith, is worse then distracted. But that he tells us on another occasion. Keep we close to the purpose, and we shall find good reason for the worst of his words. He did wisely.

† *Mr. B's* justification of himself.

ibid. p. 6.

"All *Corruptive* Corrections with *Mr. B.* p. 7.

ibid. p. 8.

a *Ibid.*
Dr. Bern. and
Dr. Reyn. im-
plicitly accus'd
by Mr. Barlee
of foul mat-
ters.

b A: the end
of his first
letter to Mr. B.

c *Ib.* p. 8.
d *Ib.* p. 7. *lin.*
ant: penult.
e *Ib.* p. 2.

f p. 6. in marg.

g So he saith
in his *Post-*
script, &c.
h p. 4.
i Note, his
severall pro-
mises to do
penance, if good
men shou'd
judge him
guilty. Here he
confesseth, that
diverse good men did so judge: Yet p. 9. he cannot say he hath done evill; and p. 8. hath
no reason to accept of my pardon. For again (p. 8.) they must not only say, but clear it so
Him, that he is guilty. V Which he doth not intend shall be in hark,

wisely consider, "That (a) other mens soft milky faint-hearted coldnesse, disguised under the pleasing term of prudence, fairnesse, peace, moderation, &c. hath been one of the two things which have brought us to that wofull passe that we are at in all Ecclesiasticall matters. (There he mumps the Reverend Dr. Reynolds, who timely advis'd him to soft words, to omit my Person, and fall wholly to the Argument. Again) what a milky faint-hearted person doth the Reverend Dr. Bernard appear to be in his sight, who told him (b) that the fruits of the spirit are meeknesse, gentlenesse, &c. and advis'd him to lay aside all verball Animositie, and personall Reflexions, and calmly to fall upon the matter? What? would they have Mr. Barlee not to be valiant, and call men forerisers, witches, wolves, Devils? (c) The age is not so full of orthodox cordiall zelots, as that they need to be (d) discourag'd. "Mr. B. (e) blesteth God for his Grace, who for well-nigh these 14. years hath not suffer'd him to behave himself unchristianly, ignorantly, or rudely. For what though he let fall so many slanders, perjuries, contradictions, and railings, as have been written with a Sun-beam? yet having had Grace irresistible, he was not suffer'd to do amisse, was not able to sin, he was so mightily withheld. (f) Si quid intumuit pietas, if his godlinesse did swell, and boyl up (as hath been shew'd) ignorant lecturer, we must pardon him in conscience; and so Dr. Twisse had said before him. If I, or other morall men shall wipe off his calumnyes, we are presently Master Raylers, for we are Angels of Darknesse; and reason good, for we resist Mr. Barlee in his inventions. But when He shall rail, and invent slanders, who hath that priviledge indulged to him, the case is then alter'd, for he makes it known to the world, that God hath (g) called him to be Faithfull; and all is no more then a godly Tumour, as he is pleas'd to expresse it to us. In his Introduction to this his second volume, "he solemnly (h) prayes to the God of all Grace, that he may be mightily assisted and wisely directed in the management of so great a work, that if through his exceeding great weaknesse, as is the judgement of diverse good men, he did give too much way

"to his passions at first, by not hitting the golden mean, he
 "may be more successfull in his second attempt, lest the
 "Church and the world complain of him. Judge now, Rea-
 der, whether his Prayer hath been heard, or whether when he
 pray'd, he spake as he thought. Before, he gave too much way
 to his passions, and did not quite hit the Golden Mean; but
 now he thinks he hath *nick'd it*. *Salva res est, saltat senex.*
 (a) *He even skips for joy* (pretty Lamb!) and doth not re-
 pent him of his cruelties, because he designs to kill a Here-
 tick; and (b) *English Hereticks* (he thinks) *are not to be*
kill'd with kindnesse, as some have vainly imagin'd. But 'tis
 time that I come to another Section.

a *Postscript.*

b *Ep. Ded. p. 2.*

§. 3. It is no small part of my vindication, that *Names* and
Epithets are given to me by that incomparable *Syringe*, (for
 such I may call our Author's *Quill*,) which hath *squirted ink*
 into the *Faces* of the most excellent persons in severall kinds.
 For if Mr. B. may be believ'd, (c) *Grotius was an unparallel'd*
Precavicator in Religion, and cruelly spitefull against Pro-
 testants. To admire his writings is a dreadful sign of de-
 mentations of many great wits, and of their inclinations to
 "Popery, Socinianism, wicked carnall policy. There is no
 "Christian clergy-man under the cope of Heaven, be he Pon-
 tifician, Episcopal, Presbyterian, or congregational, but
 "they have reason to be an enemy to him and his writings,
 "for betraying all Ecclesiastical power into the hands of
 "meer laicks. (d) He was a prodigious enemy to Calvin, a
 "betrayer of his own native Country, from which he was
 "justly and perpetually exiled. He made it his businesse to be
 "a Judas against the Protestants, (e) & shew'd himself devoid
 "of all Christian ingenuity. (f) *Castalio's Books* are viperous
 "& Socinian. (g) *S. Episcopius* was a lying-Socinian-Antitri-
 nitarian-Crebian; spake against the Dictate of his conscience;
 "most wantonly and sawcily trifled with the Synod. (h) Dr.
 "Taylor may at last swallow the later sequel of Janfenius,
 "that Christ dyed not, ergo he is not incarnated. The Lord
 "be mercifull unto him. (i) *A man* desperately unadvised,
 "& for his affection to the Protestants, such another as my self
 "(a *Cassandrian Papist* c. 2. p. 73.) (k) *Drunken Dick Thom-*
 "son was bewicht with the conceipt of his own parts, as
 "much as any Babylonian, intoxicated by the cup of the whore.

H's like
 eruptions
 against others

c c. 2. p. 46.
 Against Gro-
 tius.

d p. 63.

e p. 62.

f p. 13.

g p. 64.

Against Ca-
 stalio and
 Episcopius.

h c. 3. p. 29.

Against
 Dr. Taylor.

i c. 2. p. 60.

Against Mr.
 Thomson.

k c. 2. p. 26.

Against all the
 orthodox

P

In
 together.

a *Int. duct.*
p. 2. l. n. 3, 4, 8,
9.

Against
Mr. Calvin.

2 p. 8.

Of Mr. Thom-
son in particu-
lar.

In a word, all the great and good men, who for above 1200. years, in all Countreyes, have opposed (a) those opinions which Mr. B. is now of, were so many [Dragons and Leviathans, sharpening their tongues and pens and wits against the omnipotent Sovereignty and Grace of God.]

Reader, you must not be offended: For Mr. B. tells you, that *Mr. Calvin was lyable to errors and passions as himself.* And if he means, as lyable as himself, he useth Mr. Calvin a great deal worse then his *Arminians*. What would you have a man do, when he is *tortur'd* with so many twitches of the *aking tooth*? even men of *mild tempers* will be apt to cry out, after the measure that they have *smarted*: how much more may an **orthodox and cordial zelot*? pangs and torments make *some* men Rave. It being naturall to the Creature, to ease it self by any means; and to lessen its Agonyes, by giving them the *quickest* and *largest vent* that he is able. Many men have *blasphem'd* in fits of hast and vexation; not for want of *right principles*, but of *strength* and *patience* to make use of them. It hath been matter of satisfaction to some *stomack full souldiers*, whilst they have grovelled upon the earth in blood and slaughter, at least to *brow-beat* their enemyes, and (for want of *other weapons*) to *look blows* at them, and call them *Doggs*. I will not vindicate those persons, whom Mr. B. hath thus reviled; because I think it their vindication, that none but a *Correptorie Corrector* would have dared in publick to have revil'd them.

I will only put him in mind, that this is now the *second time* wherein he hath printed his own *disgraces*, by giving the name of *Drunken Dick* to that renowned Scholar *Mr. Thomson*: a person *admired* for his *Abilities* by the most pious and the most learned of the Belgick Protestants; and highly *commended* by *Bishop Abbot*, who writ against him. *Pascitur in vivis livor*. Had that *Great Man* been alive, M. B.'s *superiours* might have malign'd him. Or had I cited any one passage out of his learned Book, Mr. B. then might have pretended some small *occasion* for this asperity. But that upon no *occasion* offer'd he should have *Drunken Dick Thomson* in both his Prints, bewrayes a marvellous *Cacoethes* in the inward *old man*. If Mr. Thomson were ever drunk, it is more then I know; I am sure his *writings* are very *sober*: Nor came I soon enough

enough into the world to know him by any thing but his writings. In the judgement of Mr. Baxter, I do not speak mine own judgement) * *He that hath oftentimes been drunk may yet have true grace, and be in the number of the Godly.* Nay there are worse things then that, which a man may commit, and yet be *Godly*, saith Mr. Baxter. "(a) How many Professors will rashly raile, and lye in their passions? how few will "take well a reproof, but rather defend their sin? How many "in these times that we doubt not to be godly, have been guilty "ty of disobedience to their guides, and of schism, and doing "much to the hurt of the Church? a very great sin. Peter, Lot, "and its like David, did oft commit greater sins. *And yet a* "(b) man must be guilty of more sin then Peter was in denying, and forswearing Christ, that is notoriously ungodly; "yea then Lot was, who was drunk two nights together, and "committed incest twice with his own Daughters, and that "after the miraculous destruction of Sodom, of his own wife, "and his own miraculous deliverance. † Nay a man that is "notoriously ungodly (in the sense in hand) or un sanctified, "must be a greater sinner then Solomon was with his 700. "Wives, and his 300. Concubines, & grosse Idolatryes, when "his heart was turned away from the Lord God of Israel, "which appeared unto him twice, and commanded him not to "go after other Gods; but he kept not that which the Lord "commanded. Thus far Mr. Baxter: from whom, in conscience, I am bound to declare my dissent, and to warn my weaker Readers not to believe a word of it. I will only say for Mr. Thomson, that he was not *dry drunk*, nor added *Drunkennesse to thirst*, as many Precisians were known to do. What was said by the Prophet, (Isa. 51, 21.) I may also say in another sense, *that many have been drunken, though not with wine*, but with somewhat worse. I will not imitate Mr. B. by raking inhumanely in dead men's Graves. But I have heard of a great one of Mr. B's party, vvhose, as often as he was vvvilling to exhilarate himself vvvith the devv of Bacchus, vvvould make a short exhortation to his *Bons Compagnions*, holding forth to this purpose, if not in these very words: ["Come, Be- "loved in the Lord, let us be refreshed vvvith the othr bottle "of Sack: vve have an interest in the Creature through Jesus "Christ: let not the wicked drink all.] I name *not* the man,

* Mr. Baxter.
Disput. 3.
p. 29, &c.
a 1d. ib. p. 330.
Note the probable Reason,
why Mr. Bar-
lee doth so
highly ex-oll
Mr. Baxter,
c. 2. p. 73.
b 1b. p. 326,
327.

† The sad effect of that opinion, that the Regenerate man cannot cease to be regenerate, les his sins be never so great, and this is said by Mr. Baxter, to be the opinion of most of our Divines, meaning (I suppose) the Calvinistical: for I know none else of this opinion.

* Note, that this is or ly the putting of a case, whereby M. B. may learn to bate his own praise, by having seen it in other colours.

† Note, that Beza unsealed that confession of Calvin: whom Mr. B. unawares doth affirm devoid of all Christian inge uity, c. 2. p. 62.

His self-contradictions.

a Ti le-page.
b c. 2 p. 20.

c c. 2 p. 17.

* He pretended a Stationer for the one, and a confionable Divine for the other.
‡ p. 18, 19.

and so have revealed no secrets. But I am willing that Mr. Barlee should see the ugliness of his arguings against a *Doctrin*, from the *personal corruption* of some one man who did assert it. How easily might any man requite such usage (as God forbid that any man should) by saying *impatient* * *Lack Calvin*, or *Calvin was a proud Lack*? Is not that the same with *Drunken Dick Thomson*? for was not *Richard* the name of the later, as well as *Iohn* of the former? nay did not Mr. Calvin confesse he was *impatient*? and that the *Beast* was grown *masterfull*, he could not tame it? Was not *Bucer* a moderate man? and did not he call Calvin *Fratricide*? and is not that much worse then *Drunken*? and is not all this primed by their very best † *Friends*? But never did Mr. Thomson accuse himself of being *Drunken*, much lesse from the *Print-house*. And therefore Mr. B. was ill advis'd.

§. 4. He was also ill advised in being no kinder to himself, then to pull down commonly with his right hand, what he had raised with his left. Had his memory lain in his fingers ends, he would either not have written the former parcells of his Book, or at least he would not have contradicted them in the later. To shew this at large, were to compile a whole volume of self-contradictions. But yet my Reader shall have a taste of what hath been the greatest part of my entertainment. One while he tells he hath absterfed (a) all calumnyes; and yet another while he pretendeth to have (b) omitted many; nay briefly to touch upon a few, and not to mention a world more. Had he followed the advise of his Father *Pliny*, *sapius respiciendo Titulum*, he would not have swallow'd so great a Camell without having felt it in going down. He said in his Title [*A Full Absterfion of All Calumnyes*;] and yet he rap't out an (c) Oath, that of all those *Forgeries* and *Fictions* which I had charged him withall, there were but 3 in all his Book to which he seem'd to give credit. Nor had he sooner said so, but he nam'd a fourth, to which he avowed his giving credit. As if he thought that *Absterfion* had signified *Recantation*, and that he meant only to say, A *Confession* of all calumnyes except those three, * two of which he also (d) confessed to have been calumnyes indeed. First he made himself smutty, and now with a char-coal he strives to make himself clean. But never was any man fowler in the full *Absterfion* of a chimney. At first he

he (a) *promis'd* his Reader, that he would write in a certain method; but solemnly *brake* it a little after, by (b) declaring his purpose to *quit* that method, and *f.r* brevities sake to be *immethodicall*. For above 30 years space, he durst to lay down his life, he (c) never swore a rash Oath; yet he (d) swore most rashly not above 3 leafs before, and no lesse rashly in his Corroretoric Correction p. 174. besides that he swore the *Scotch Covenant*, and another Oath besides that, which if he did not swear rashly, was rashly broken. He (e) never cursed (if you believe him) in 30 years; but yet believe me, he *curst* himself (*Correp. Corr.* p. 25.) and here *curseth* others (c. 2. p. 38.) and together with himself, the * *chief men* of his party, upon whom he (f) *wishesth* that *myriads* of *Anathematisms* may *light*, if they hold that God is the fountain or cause of sin. Yet he holds it himself in the very next page; where he saith that God is the naturall cause of the mere act of sin, and the accidental cause of the very obliquity of the act of sin, (p. 55. c. 3.) He (g) denies that he accused me of *assertive Socinianism*, and yet (h) accuseth me often in the *Great*, and addes (*Wrang*) to the Socinian.

He frequently called me *Arminian*, and *Arminius* my * *Father*; yet he reckons up (k) many things, wherein he confesseth I do *recede* from *Arminius*, and that irreconcilably; and yet he feares not to say, that I have (l) *all my Principles* from *Arminius*. I am but (m) *inclin'd* to *Popery*; (n) yet am *half* a *Pontifician* or *Papist*; nay a (o) *whole* one. He saith he (p) *never call'd* me *Heretick*; yet (q) often doth it. He pleads for the (r) *lawfulness* of his *railing*; and yet (s) *denies* his *pleading* for it. He saith his *Manuscript Copy* of my *Notes* doth not differ from mine, in (t) *any material thing*; and yet (in the very next page) he saith they are (u) *two distinct things*, and that 'tis false to say, that they are one and the same for substance. He would not *presse* me to things which I was most likely to (w) *refuse* to have my *Doctrins* tryed by; and yet would be (x) *tryed* by no other then his *Senior Synpresbyters*. Grotius is often a (y) *Socinian*; and yet a (z) *Papist*, which no Socinian can be. The same (a) Grotius is an *enemy* to all *Popish* and *Episcopal Clergy*; which no *Papist* can be, and he a *Papist*. He saith his *Senior Synpresbyters* have (b) *receded* from their *subscriptions*; and yet for all that, that

a c. 1. p. 5.
b p. 11.

c c. 2. p. 22, 23.
d lb. p. 17.

e p. 22.

* I have proved from their printed works, that they hold God to be the cause of sin, in those very words.
f c. 3. p. 54, 55.
g c. 2. p. 12.
h p. 38.
i c. 3. p. 4.
* c. 3. p. 25.
k c. 3. p. 4, 5, 14, 15.
l lb. p. 25.
m c. 2. p. 46.
n lb. p. 38.
o p. 73, 74, 75.
p c. 3. p. 12.
q lb. p. 149.
r c. 2. p. 6, 66.
s c. 3. p. 3.
t c. 2. p. 47, 48.
u lb. p. 48.
w p. 52.
x p. 55. and 52.
y p. 46.
z p. 73, 74.
a p. 46.

b p. 40, 41.

a p. 52.
b c 3. p. 55.

c 1 b. p. 15.

d Epist. Ded.

p. 2.

e Postscript.

f c. 3. p. 108.

g c. 3. p. 148.

h c. 2. p. 33.

i c. 2. p. 11.

k Epist. Ded.

p. 2.

l c. 1. p. 8.

m Ibid.

n c. 2. p. 55.

o c. 2. p. 27.

Mr. B. a Tympet to his own praises.

p p. 35.

Note, he professeth to have review'd his sheets with his own eyes, and so have drawn up the Errata, &c. In Epist. ante Catal. Err.

they have been (a) *least* upon their *Tropicks* in these *Tropical* times. God (saith he) is the *naturall* (b) *cause* of the *Act* of *sin*; and yet that *sin* hath no *efficient cause*. (Corr. Corr. p. 55.) Throughout his first Book he was *much* and often for the way of the *Sublapsarians*; yet (being beaten out of that) he (c) declares himself now to be a *Supralapsarian*. He sometimes (d) commends me for *extreamly gallant parts*, and *diverse rare excellencies*, and (e) *fine Abilities*, and of a (t) *superlative wit*; yet at other times I am a (g) *wordy and windy man*, of a *blunt judgement*, and *fitter then any of my neighbours* to supply the place of an (h) *Idiot*. It is frequent with him to *slight* my Arguments, as if they had nothing of force in them; and yet he confesseth that he is brought to an *extremity*, to his very *last Reserve* of forces, which if they fail, the Cause is lost. This I say he confesseth, if he understands the meaning of his Proverb, [i] *Deventum est Triarios*. If he doth not, I cannot help it. He confesseth that his [k] *passions against me*, are *exuberant here and there*, and talks of giving me *satisfaction*; but yet he boasts of his [l] *moderation*, and will not [m] *as accept of my pardon*. His fictions and railings he calls his *Frailties*, and doth [n] *confesse they are great and many*, and that he began his first Book with a *Confession of them*; and yet his *whole first Chapter* is not only to *excuse*, but (in some places) to *commend* them. He snatcheth severall occasions to tell the [o] world, [“ that he learned Hebrew many years since, and hath attained to some little something; and from the 18th year of his Age to this very hour, men of the greatest Note for learning and piety have given large Attestations to his scholarship (which he ever writes with ll) when they have not been solicited to it by any thing but their own forwardnesse.” And again, that the most illustrious Luminaries of the Church did grace his labours with their unexpected Encomiums. p. 2. And [p] that some of the greatest eminency for learning and piety, did in letters express their good Resentment of his labours, & thankfulness for his pains. But yet in a grosse contradiction to the first of these passages, he hath published two Books; * whereby he hath shew'd it to be impossible, that the most learned and the most pious should commend his learning. For if they were learned, how could they be so much mistaken? and if they were

Sect. 4. His self-commendation and condemnation.

119

were pious, how could they speak what they knew not to be true? Since Mr. B. hath so partial an opinion of himself, and had such need to let it fly, as that he could not forbear to say in Print, that he is [a] not hardly opinionated against himself, a p. 17. and also shews what it is that hath done him hurt; it will be a charitable attempt, to lay that spirit thus conjur'd up, and to mind him of something for his Humiliation. He tells his Patron (he saith, not as a spaniel) that he knows not any mere [b] individual alive, to whom, under God, he would more desire to approve all his Travails. As if he thought that individual had signified a Man, which every child could have told him is a generical word, & as aptly spoken of a Beast, a Tree, a Stone, or a Devil, as of any man whatsoever. I had said that sin was quid positivum: he saith I put an [c] Apotheosis upon sin; as if he thought it derived from *θεῖον*, pono; unlesse he means that I made a God of it, and then it is infinitely worse, as I shall shew in my second part. He calls me [d] *vaquitos* in such a way, as if he thought it had signified a young man only. For he could not intend to say, that I am newly converted to the Christian Religion (as the word importeth) because he calleth me Apostate, and Apostatavian, and twenty things to that purpose. So he useth the word [e] Apostacy (and writes it with a [c]) as if he thought it had signified who-know's-what. Nor can he excuse it any way possible, unlesse by confessing he bore false-witness. I did but dip by accident into his Correp. Corr. when I chanced to light upon this rare [f] passage. "Heartily I can wish, that you would not steer the ship you are one of the guiders of per Archipelagum, through the main Ocean unto Rome it self. It seems he thought that Archipelago (which I mention'd in my Notes) had been the oblique case of a Latin word, because he knew Pelagus was Latin for a Sea. And such was his knowledge in Geographie, that he thought the Archipelago had been the Ocean, through which we saile from hence to Rome: or if he knew it to have been the Aegean Sea, his mistake was more ridiculous, in thinking that that Sea was on this side Italie. As great a jest as that Preacher's, who told his Hearers, they must passe through the dangers of the Red Sea, before they could arrive at the Cape of good Hope. I need not speak of his citing Aristotle and Chrysostom in [g] Latin, because I know not what it may signify; whether that

b Epist. Ded. p. 1.

c c. 2. p. 36.

d c. 3. p. 18.

e c. 2. p. 71.

f Correp. Corr. p. 27.

g Epist. Ded. p. 3. 4. 5.

* *Introduc. p. 4.*a *Epist. Ded.*p. 4. *lin. 2. ad**lin. 6.*b *Monico ne**semet ipse tra-**ducat, ne qui**Latine non**didicit, Latine**scribit; talis sc.**ut ab Amico**monitus pri-**mam syllabam**in voce legen-**dum esse bre-**vem, id ita mu-**taverit, ut ge-**rundium nobis**substituerit**foeminaum:**qui vocem**elixerit nescio**unde nobis**elicit. Grot.**Voc. pro pace,**p. 63.*† *Mr B's Rhe-**toricall digres-**sion to the sum**of 150l. at**which he pri-**zeeth his study**of Books.** *Ch. 3. p. 55.*† *Nil refert, si**legeris quan-**rum habeas;**sic est, si ha-**bueris quan-**rum legas.**Seneca.** *Βιβλίου**αὐτῶν**τις ἔμ-**βλυσθῆναι**ἐπιμελῆται**ἐκείνου.*

that he thought they were *Latin Authors*, or met with a *Translation* at second hand. It were well if he were able to write *true English* on all occasions, as well as upon *some*. Examples of the contrary are extremely * rife in his publick works. Who-soever shall consider, how he [a] *prays perfect non-sense* in his *Dedictory Epistle*, and how in the end of his *Postscript*, he is *skipping for joy out of sense and syntax*; and shall compare what I have shew'd ch. 2. §. 17. he will say that *Mr. B.* was somewhat too *lavish* of his *praises*, upon such an *obnoxious* and *faulty self*: his faults being *greater* then [b] those of *Rivet*, of which the *grave and wise Grotius* took *publick notice*. And in *this* I have follow'd that *great example*.

§. 5. What he alledgeth to shew his *learning* (for no other reason can I imagin) concerning the *Books in his study*, of which he proclaimeth unto the world, that † *he should be loath to part with them for 150l.* (ch. 3. p. 126. lin. 7, 8.) is as far from being argumentative, as any thing which he hath spoken for his *Doctrin* of decrees, or of *God's* being the * *cause of sin*. And though it merits not an Answer or confutation, yet because I cannot imagin vvhy he should put it into his Book, unless he thought it to be of force to serve for a part of his *Vindication*; I will respect him so far, as to make him a return by these degrees. 1. I never did accuse him of having a cheap study of Books, nor did I ever conceive it could be any mans crime. † *Grotius* vvvas the *Owner* of very few Books: he liv'd most upon *borrowing* the Books of *others*, and that from the chiefest parts of *Christendom*; vvvhich having contracted into his *paper*, and thence digested into *himself*, he became an * *animated Library*, or an * *Ambulatory Pandect*, of all the best learning in all the vvorld. 2. What he saith of his Books is *gratis dictum*; neither proved by *witnesse*, nor by an *Inventary* of the particulars. and vve vvho are *English-men*, do not like your *Dutch reckonings*, nor is it the likeliest to be so, because he sayes it, vvho hath been found so often to give us the issues of his *Invention*. The Boy in *Horace* vvvas so known to speak *falsely*, that vvhen at last he spake an important *Truth*, none of the neighbourhood vvould believe him. 3. He doth not tell us how much his *study of Books* is worth, but for how much he vvill *not leave them*; vvvhich is only to tell us his *great affection* to those Authors, vvhom he hath indeared unto him-
self

self by many late obligations. But another man perhaps may be as glad of their *room*, as he can be of their *company*. 4. Admit 150l. would buy a great study of books, (which yet I cannot apprehend) if he meant to *infer* himself a man of great learning, I deny his *sequel*. For then the *richest* man living would have it in his power to be the *learnedst*. Many *Stationers* are masters of much more learning, then the *best* Scholars can pretend to: but there is commonly this difference, that the Stationers learning is *without* him, the Scholars *within* him. Yet the Stationer hath a mighty *command* of his learning, (as well as Mr. W.B.) For as he *bought* it at his *pleasure*, so he may *sell* it at his *need*; and till then, may hang it upon a *Tack*. We see 'tis very ill arguing from the *Quantity* of the *Study* to the *Quality* of the *Student*; whose greater commendation were, to have no more Books then he can put into his *Brain*. Whosoever shall impose a *Treasure* of money upon a *Mule*, will not certainly *enrich*, but *load* the creature. But if he prized his Books to save his *Executors* a labour, he should not here have put it in his Book of *Absterfions*; he should rather have reserved it for a *Codicill* of *Instructions*, to be annexed (when time serves) unto his *last Will and Testament*.

§.6. I must not thus insist upon the *other* like parts of his *His Dexteri-*
vindications, and yet I may usefully *represent* them (for many *eyes in speaking*
reasons) by drawing up a short Catalogue of his *escapes* from *beside the*
the Question of Gods Decrees; wherein will be seen his *Dex-* *purpose.*
terities in finding work for the Printer, and providing materials for a Book, without indangering his *Cause* upon all occasions, the very mention of *which* he had found by experience to be *unsafe*. Hereupon he *takes* occasion (because no good body would be so courteous as to offer it) to acquaint his Readers with many *particulars* of his *life*, which the *publick-*
*mind*ed man would not have to *dye* with him. *Ex. Gr.* "1. He 1. *Introd. p. 2.*
" hath been in this very Country well-nigh these fourteen
" years; never behaving himself unchristianly, ignorantly, or
" rudely, amongst many discerning gracious Christians, a-
" mongst divers most venerable and eminent Scholars. 2. He 2. *p. 5.*
" is averse from the very Act of writing fairly and slowly.
" 3. He would not for 500l. that other men should be put to 3. *Postscript.*
" it with Printers, Correctors and Transcribers, as he hath
Q been,

4. Ch. 2. p. 21.

5. p. 24.

6. p. 23, & 24.

7. p. 29.

8. p. 38.

9. p. 41, 42.

10. p. 47.

11. p. 66.

12. *Ibid.*

13. p. 75.

14. *Ibid.*

15. p. 76.

16. *Ibid.*

How great an
Artificer of
escapes.

“been. 4. Of divers late years he hath preached by the
“hour-glasse: 5. He catechizeth in his Parish, as well as
“preacheth. 6. His Carrier (he tells us) comes to him on
“Saturdayes in the afternoon, and goes by ten a clock on
“Munday morning next after. 7. A Bishop of my name (*to*
“*whom I never had any relation*) was wont to make clinches
“as well as He. 8. *We must know*, at what glad Tidings his
“Sympresbyters would have jumped. 9. He layes up an Ar-
“ticle against me, against the time that ever we may be so
“blessed, as to enjoy Presbyterian Censures. 10. He tells us a
“Tale which he was told by an Oxford Stationer, to commend
“his Book for Orthodox, because it was so little bought. 11. A
“certain man whose name was *Forbes*, a Scottish Divine,
“was for above 30 years Preacher at Delph. 12. And he did
“speak to Mr. Barlee in the presence of Dr. Ames. 13. He was
“more then ordinarily acquainted with Bishop Davenant (*if*
“*you believe him.*) 14. Bishop Davenant did once in pri-
“vate sadly bewail to Mr. Barlee (as Mr. Barlee tells us) the
“great growth of Popery and Arminianism. 15. *We must not*
“*dye in Ignorance*, that the Bishop writ a large letter to him
“about the Crosse in baptism. 16. *And (which is most wor-*
“*thy to be communicated to late posterity by the indelible Cha-*
“*acters of the Presse)* the Bishops letter was in folio. To
conclude in a word, (that I may not violate my promise of
giving in a *short Catalogue*) one while he strokes Mr. Whit-
fields Gray haire; another while he *cajoles* a Worcester-
shire Minister: now he tells us (but *unsincerely*) some Table-
Talk at Daintry concerning *Socrates and Iob*; anon he gives
us to understand the severall parts of his Age. Somewhere he
tells us what the brethren *intended*, in case Presbytery had
prosper'd; and that he writes *but a scrawling hand at the*
best. Into such kind of subjects hath he been pleased to *step*
aside, from his pretended confirmation of *irrespelltrue De-*
crees.

§. 7. There are but two things more in the making up of my
Accounts, with which I shall at present detain my Reader;
viz. the odnesse of his *excuses*, and the pretinnesse of his *Wit*.
A Taft or two of each will be an opiparous entertainment. As
for the former, his *facility* is such, that though his *Tettors* are
never to *spreading*, the least drop of his *soveraign Ink* will
cure

cure them all in an instant. If angry *blisters* have been discover'd upon the *two-edged member*, he gives us to know he is of a very small *Stature*, and little men are still *freisfull* (p. 5.) If any thing ailes him in point of *literature*, or *manners*, it is no more but that his *memory* was terrible false to him (p. 18.) or the *Printer* did him a shrewd turn (p. 19.) or he had *motives* to it which shall be namelesse (ibid.) or he was told it by a *Reverend Minister* (p. 18.) or by a person of true honour (p. 18.) or by a *conscionable Divine* (p. 19.) or by *W. C.* (p. 18.) or by a *Gentleman-entertainer* (p. 44.) or else it crept at the *Presse* out of his *Margin* into his *Text* (p. 19.) and so all's well. If he is told of his *clinch*es, he shewes *Scripture* for it where there are none (p. 29.) If he is caught in the *Act* of doing violence to my *Words*, he saith, he did but allude to them, not quote them directly (p. 53.) When he is brought to such a pinch, he knows not which way to answer, or any other wayes to evade, then he saith of his opponent that he hath words and wit at will (p. 53.) or else he tells us a story of *Dr. Twisse* (p. 54.) and that he hath heard the *Doctor* speak it a * hundred times over (ibid.) the whole vertue of which story doth consist in the tinkling of *Thorns* and *Scorns*. (ibid.) Thus let the *Difficultyes* and streights of our great *Artificer* be never so many for number, or never so monstrous for shape, with a dash or two of his pen he winds himself out of all, he makes all fair and unreprouable. There is not a fault in his *manners*, nor (I warrant you) a flaw in any one part of his *undertakings*. So much for his artifice in drawing good over evil.

* The repeated jest was but this, that as the Jewes did set a Crown of Thorns upon Christ's head, so the Arminians put a Crown of Scorns upon his Grace.

§. 8. And because in the course of his studies he hath attain'd to a pair of *jest*s, which in a volume of that bulk may run the hazard of being lost, I will adde my mite to their *conservation*. It seems he had learn't (by one means or other) that his *Sympresbyter* with the long breath (which admonish't *Mr. Baxter* to keep his distance) had in a *Latin Epistle*, (upon such an occasion as he could get,) shew'd the *Dimensions* of his wit in the mistaking of my *Name*. No lesse then four whole times, without the fourtieth part of a reason, he was resoly'd to call me *Perfius*: and a little after took care to say (what he thought would be pretty,) *Difficile est Satyram non scribere*. Thus lay the *Hint*, upon which *Mr. Barlee* held

Q 2

forth

* Ch. 2. p. 53.

forth as shrewdly in his *Absterſion*, that I am * a *Iuvenal* *Divine*. He thought it was *pleaſant* for *Iuvenal* and *Perſius* to be *both* predicated of *Me*; and ſo hath left unto poſterity this Memorandum, that when two *Sympreſbyters* joyn wit to wit, they are able (betwixt them) to break a jeſt.

* Introduc.
p. 5.

Gen. 8. 17.

As his firſt jeſt is on my name, ſo is his ſecond upon his own: in alluſion to which, he is again (ſaith he) call'd out to * *thrashing*. For Mr. Barlee to be a *Thrasher*, it ſeems he thought to be as *lepid*, as for the *high-ways* of *Egypt* to become all *Travellers*, when the *Duſt* of the *Land* was wholly turn'd into *Lice*. But he ſhould have known whiſt it was time (what is now too late) that he who is not *skill'd* in *thrashing*, muſt take great heed how he *figh*s with a *Flaile*; leſt in fetching back his *weapon* to lay it on ſo much the *harder*, he prove ſo unfortunate as to break his own head. Had I been in his caſe, and he in mine, this Book, without Queſtion, had been *Intitl'd*,

* *CAUTION*
* *CAUTION*

Mr. Barlee thrashed with his * own Flaile, and found in the winnowing to be but Chaff.

AN

AN APPENDAGE

Touching the judgement of the late most learned and pious Primate of Armagh, as to the matters in controversy betwixt the Two Parties.

THat it concerns me very *neerly* to perform my promises to my Reader, and so to *communicate* the *Grounds* of what I have publicly affirmed, concerning the judgement of the *right honorable and learned Primate of Armagh*, as to the *Doctrines* which I controvert with the unjust *Usurpers* of his *Authority*, and bold *Intruders* of his *Name*, my Reverend Friend Doctor *Bernard* hath made apparent; for if I have *wronged* so great a *Person*, it is by so much the *greater wrong*, and exacteth from my conscience by so much the *greater reparation*. Nor can I but take it very *kindly* from so Reverend a *Person* as Dr. *Bernard*, that by *opposing* what I reported in that particular, he hath given me an *Occasion* to shew the *Truth* in its *Lustre*, (which till *now* was exhibited in somewhat a *thick veil*) by laying upon me a *Necessity* to clear my self. To clear my self (I say) not from any *aspersions* which Dr. *Bernard* hath cast upon me, (for there are *none* in his letters, if *rightly taken*, and *applied*, he hath rather open'd a way to my *vindication*) but from the sinister and irrational uses, which Mr. *Barlee* and his *peers* (if yet he is not a *peerless* person) have had the *skill* or the *unskillfulness* to make of those letters, against the intention of Him that writ them. It is not therefore my purpose to clear my *self*, or my *Informers*, of the precious memorie of the *L. Primate*, by a professed work of *Hostility* against those letters of Dr. *Bernard*; but rather by shewing that those let-

In his two letters to Mr. Barlee. Especially p. 61. lin. 14, 15, &c.

R

ters

An Appendage touching the judgement

ters were so *warily* written, as to have nothing in them of *hostile* against me, or mine; not pretending to prove my *Affirmation* to have been *false*, but alledging some *Circumstances* by which it might *seem* to be unlikely, and obliging me thereby to prove it *eminently true*.

First, he *ingeniously* professeth, that as it is *hard* to prove a *Negative*, (p. 47.) so, according to my *Caveat*, he doth not take upon him to do it, (p. 56.) but immediately adds, *He understands not the Ground of my definitive sentence*, &c. (ibid.) And therefore the utmost I have to do, is to make my *Ground visible*, that an obscure Truth may not suffer for want of a *right understanding*.

Secondly, As Dr. Bernard hath candidly professed, that he took not upon him to prove the *Negative* of what I said, (p. 56.) so he professeth *to be content that I enjoy my opinion*, if I censure not him for not forsaking his own. (p. 57.) And sure he cannot but be inclinable to agree with me in the end, who differs from me in the way upon such *amicable Terms* of *Reconcilement*.

Thirdly, Though Dr. Bernard was willing (as well he might) to put the *Belief of my Affirmative* to some kind of *Stand*. (at that time of the day, whilst yet he knew not the *Ground* upon which I marched) yet he pretended not to do it by any other then *probabilities* (p. 58.) And we know that *probabilities* do ly in the *middle-twixt Truth and Falshood*: it is not in their *Nature*, and so belongs not to their *Office*, to make a *proof*, but to ingender a *persuasion*; They are proper to *Rhetoricians* speaking in *genere Deliberativo*, not to those who intend a *Scientificall Demonstration*. And such was the *modesty* of that reverend Person, that he professed only to *stick* to his *persuasion* (not to his *knowledge* or *assurance*, which in that case was *impossible*) confirmed (as he goes on) by *probable Testimonies*, *that there was no such change in the Primato near his Death*, (p. 61.) where he confesseth that his *Testimonies* were no more then *probable*, and such as only begot a *persuasion* in him; nor doth he

he seem to be *perswaded*, that the Primates judgement was *never* changed, but that it was not *near his Death*. And if it was *longer* before his Death, then I supposed it to have been, I am extremely *glad* of it, because abundantly *happy* in that mistake.

Fourthly, As Dr. Bernard affirmeth (the *third* time also) a naked *Improbability* of what I said, (p. 69.) so he *seemed* to believe, that I had *no other witnesses* of what I said, then such as were present at his *Sermon*, wherein he taught, *that by the death of Christ all receive this benefit, that they are saveable, or put into a Capacity of salvation, that termes of peace are procured for all mankind, that all mens sins are become pardonable, mercy attainable, and the like.* From whence I easily gather, that had he been timely enough acquainted with the *other evidences* which I received, he had not opposed his *probabilities* against such pregnant and cogent *proofes*. p. 64. compared with p. 70, 71.

Fifthly, whereas it is said by Dr. Bernard, He was *perpetually* with the Primate when last in London, (p. 48.) he must not be thought to mean, that he was *never absent*, but that he was present *very often*: for it appears that he was absent, when his Grace and Dr. Walton discoursed together of these affairs. Nor am I moved in the least measure at what he *seemeth* at least to *intimate*, p. 52. because he *seemeth only* to do it, but doth it *not*. A person of his *prudence* could not be so extravagant, as to put speeches into my *mouth*, which never proceeded out of my *thoughts*. I did not only never say, (no not so much as in a *Dream*) that the L. Primates Opinion was *wholly* for Arminius, but expressly said he was an *Anti-Arminian* (as Dr. Bernard doth acknowledge by his recital of *my words* p. 50.) I only said that he asserted *universal Grace and Redemption, as well as Arminius*; meaning a *salvability, procured for all without exception*: more then which I look not after, nor do I care to have granted: And I am sure my L. Primate affirms no less, even in that which Dr. Bernard hath *published* of him.

An Appendage touching the judgement

him. All which doth not hinder, but that in several *other things* his Grace did differ from *Arminius*, as I and my Brethren have alwaies done. It is sufficient for the honour of that exceedingly learned and pious man (I mean *Arminius*) that though he wanted not his *Errors*, (as what man living can be without them?) yet he was *Orthodox* in the main; and more *exalt* in his *Judgement*, as well as *life*, then your other *Presbyterians* are wont to be.

Sixthly, what is spoken by Dr. Bernard (*indiscriminately*) of *universal Grace and universal Redemption* p. 64, 65. (betwixt which two there is a very wide *Difference*, although the one does evince the other) I am not at all concerned in: It having never been my opinion, (nor compatible with it) that *the same measure of Grace was equally and alike conferred and applyed to Judas, which was to Peter*; But on the contrary, that though *All* have a *sufficient*, yet *some* have a *more abundant measure*; one hath *five Talents*, another hath *two*, a third but *one*; everyone according to his *several exigence or ability* (Mat. 25. 15.) and according as the *Master* is pleased to *deliver out his goods* (v. 14.) but he that hath *least* hath *sufficient*, if he *hide it not in the earth* (v. 18.) but rather *trade with it* (v. 16.) according to the *purpose* of him that *lent* it, (v. 15. 19. 21. 27.) As he who had *five Talents* did gain *five more*, (v. 15.) and as he who had but *two* did also gain his *other two* (v. 17.) so he who had *one*, and onely *one*, might have gained *one more*, if he had not been a *wicked and slothful servant*, (v. 26. 30.) As he who improved his *two Talents* into *four*, received the very *same Euge* (v. 23.) with him who improved his *five* to *ten*, (v. 21.) so had the third servant improved his *one Talent* into *two*, he had also received that blessed saying of his Lord, *Well done thou good and faithful servant; thou hast been faithful over a little, I will make thee Ruler over much; enter thou also into the joy of thy Lord. A little money is sufficient to drive a little Trade, &c is capable of yielding a proportionable increase. But although one Talent is less then two,*
yet

vers. 23. 23.

vers. 27. 30.

yet considered in its self, 'tis not a little, and compared with other summs, it is a very great deale; for a single Talent is no less then a *hundred eighty seven pounds and Ten shillings*, which is a vast summe of mony in some mens purses and esteems. A Talent of Grace is infinitely more precious then one of Mony: And whilst I thankfully acknowledge, that my Talent of Grace is sufficient for me, (though a farr less measure then God hath given to some of my Brethren) mine eye is not evil because I see that my Masters is very good. I do not envy my Brother for having five to my one; but am heartily thankful for his Abundance. So farr am I from believing, that Gods Grace is dispensed to all alike, that I fear those professors have less then others, who have proudly adventured on its Inclosure. I say therefore again, that I am not concern'd in those words of Dr. Bernard, concerning the same measure of Grace common to Judas with S. Peter: and by so much the less, because he candidly professeth, (p. 65.) that he would not be understood to interpose himself in the controversy, or to affix thus much upon Mr. Pierces judgement; of which, if his Readers will but take a due notice, as well as mine, I shall be freed from the danger of being injur'd by their mistakes.

Mat 10. 19.

Seventhly, Dr. Bernard concludeth his second Letter to Mr. Barlee, with a great Civility to my self, and with a very course Compliment to my Delator, professing to have appeared in this affair, neither in patronage of Mr. Barlee, nor out of any opposition to Mr. Pierce; (p. 71.) Which as it was more then I expected from a perfect stranger (whose Favour too had been courted by the renowned Raiser of false Reports) so from a person of that Temper which since I find him to be of, I could in reason expect no less. And how many advantages soever other men may have over me in other kinds, yet in offices of Humanity and mutual Forbearance, I am very unwilling to come behind them; but will say of Dr. Bernard, a reverend person, (as Abraham to Lot in another case) why should strife

Eph. 4. 2.
Col. 3. 13

Gen. 13. 9.
be

be between us, when it appears that we are Brethren?

These are sincerely the very Reasons why I take no other course to clear my self, and my Informers, and the Honour also of the L. Primare, then by publishing what I have spoken in several *letters* to Dr. Bernard, which lying by me already written, and comprehending the *main* (though not the *All*) I have to say of that particular, have fitly saved me the labour of writing all over again in another Forme. I should otherwise have chosen to *extract* the substance of my letters, and (out of *that*) to have made a *close Narrative* of all my Meaning, if both my time and my patience would have *sufficed* for *such a work*, I have forborn to publish Dr. Bernards letters with mine own, nor that I thought I might not *lawfully* do it, (as Mr. Barlee had done before) but because I was not sure that he would take it in good part, and because I knew it was not needful; there being nothing of Concernment in any one of *his* letters, but what may easily be gathered from one of *mine*.

For the Reverend Dr. Bernard at his
lodging in *Graves Inn*.

S I R,

The first Letter.

THere are three things especially by which I am urged to give you the trouble of this address. First, a Report which came to me from several hands, that you have said something to me by way of letter; which, although it came not to my hands, I am to thank you for as heartily as if it had. But a second Report hath made me guess at the Contents; For I have heard that you were angry with Mr. Barlee, and with me, for doing wrong to the memorie of the late most learned and Reverend Primare of *Armagh*. And again I am to thank you for being angry in such a Case, wherein my Anger concurs with yours, and that against mine own self, on supposition that I have injured that excellent

cellent Person, whom I laboured only to vindicare from Him who *did*. But as I heartily *intended* the Primares *Honour* in what I publicly spake of him, so I cannot yet think that my intentions were misguided, or have missed of the mark at which they aim'd. For Mr. *Barlee* had printed such things of the Primate, as did imply him a patron of those sad Doctrines which he asserted. And because I was inform'd by several persons (for learning and Piety beyond exception) That though his Grace in former times was universally thought to be the prop of those Doctrines which Mr. *Barlee* asserted, and I oppos'd, yet in the latter part of his life he declared his aversion to those opinions, and his perfect Concurrence with Bishop *Overal*; I thought it my duty to make this known, that so Mr. *Barlee* might be defeated, His Grace righted, the *common* people disabused, and many learned men profited by that example. And supposing (as I did) that my Lord Primate his Grace had once in times past been extremely different in his judgement from Bishop *Overal*, as having embraced the way of the Anti-Remonstrants, how could I possibly do less then conclude from thence his *change of judgement*? But I have *thirdly* been inform'd, that the cause of the displeasure conceived against me, is not my saying that the Primate was at last of the opinions which I am of (in these points) but my implying his having been *otherwise*, by my affirming his *change of judgement*. And again, for this cause I am to give you great thanks; it being most suitable to my wishes, that his Grace may be proved to have been *always* of the judgement which I am of, and that by consequence he *never chang'd it*, and that I (by consequence) was much *mistaken* on the *right hand*, as Mr. *Barlee* and his Abettors were *more mistaken* on the *left*. In the meantime it is evident, that what I spake of him in my books, was *safely* spoken in all respects. For what I said that I was *told*, I was *told indeed*, and that by excellent persons, whom I shall name when time serves; how

The first Letter to D. Bernard.

how truly or falsely, *viderint illi*. And this must be granted me by all the world, That my Lord Primates opinions in the declining part of his life were either changed, or not changed, from what they formerly had been. If they *were*, it is happy for *me* that I did not err in what I publisht; and if they *were not*, it is much *more* happy I was mistaken, and misinform'd: for as 'tis much for my purpose, that so eminent a Prelate was perfectly orthodox at the *last*, so it is more for my purpose, that so eminent a prelate was *always* orthodox. On which side soever the Truth doth lye, it will reflect very severely upon the pre-rentions of Mr *Barlee*. For if my L. Primate forsook those Doctrines which he and his party are wont to plead for, it is some discredit to their Cause, that so great a person thought fit to leave it: but if he was never of those opinions which they report him to have been of, I know not how they can excuse so *bold a Fiction*. And now Sir, that you see how truly zealous I am, and ever have been, in vindicating the Honour of that Great person from such Aspersions as the Adversary hath cast upon him, I shall make no doubt of having a fair opinion from you, concerning the Ground on which I go, and the end at which I drive.

And to give you a right understanding of me, as well as to assure you that I had answered your Letter, had I received it, was the principal inducement to this present opportunity from

Your Humble servant

Brington, 8 Feb. 5.

1657.

Tho. Pierce.

For

For my Reverend friend Dr. Bernard at
Graves Inn.

S I R,

IT had (it seems) been happy, if your first Letter to me The first Letter.
 had not finally miscarried; for then I should have given you such a satisfactory Account, as would (I think) have prevented, (at least have altered) your resolutions of sending Letters to Mr. Barlee concerning me and my writings.

To the next part of your Letter I have these things to say. First that I did the very thing which you are sorry I did not. For before I durst publish what I had heard of the Primate, I did consult with such persons, who (I did verily believe) could best inform me, (as having been conversant with him to that very purpose) and were most worthy to be believed, (as being persons of great fame for Life and Learning.) Next, I desire you to consider, how unjustly diffident I must have been, if I had not believed what I was told by several grave persons, at several times, as from the Primates own Mouth, in private partly, & partly also in publick, and all attested to me under hand and seal, which upon fit occasion they will be ready to make good too. How impossible will it be thought, that three or four distinct persons, all of the Priesthood, and of unquestionable Integrity, should either by chance or by conspiracy, write the very same fiction (if it were such) to the very same party, who is not intimate with either, and to one of the number a perfect stranger? Nay, what if my witnesses are (some of them) strangers to one another, and of so exemplary veracity, that each is *inftar multorum*? will any man blame me for my belief, and not rather believe them as I have done? When the thing by me asserted is matter of Fact, it cannot possibly be proved with more advantage

S

to

The second letter to Dr. Bernard,

to me, or satisfaction to such as judge, then by ear-witnesses upon Oath : whereas the Negative to that is so impossible to be proved by any mortal, that I suppose no oath can be admitted. What the Primate *hath* said to you, you may very well remember, but you cannot remember what he *hath not said*. Nor can you know many things which he said to others, much less can you know he *never* said them. All which I recommend unto your timely consideration, because I am kinder to your credit than to be willing that you deny what can dilucidly be proved ; which I therefore suppose you will not do. And if in stead of a denial of what shall be proved by my informers, you affirm something else in derogation to it, it will be expected that your proofs be as good as mine. If they are not, it will redound to your prejudice ; and if they are, it will not at all redound to mine : but all the dishonour will be the Primates (which God forbid) if he shall be found to have breathed both hot and cold, by declaring himself at once for two opinions, whereof the one is not consistent with the other. I have said (and shall prove) that he declared for that opinion which I am of ; and if afterwards you shall say (what you will also prove) that he declared for *another* inconsistent with mine, you alone in that case will cast a cloud over his name. And if we differ about the time of his Declaration, (you placing it in his *former* years, as I in his *last*.) that indeed will save *his* Honour, but withal it will make as much for *mine* as I can wish, because it will help me to prove his *change*. In the mean time I am glad that you affirm the Primate not to have been of Mr. *Barlees* judgement ; which is as much to the ruine of his Corroptory Correction, (where he useth that Reverend and learned Prelate as one of the heads of his party in these Affairs) as I need wish it in that particular. I am as sorry for that heat which you say you find betwixt me and Mr. *Barlees*, as I am glad that I do not find any in my self. 'Tis true indeed, I was forced to clear my self from his *Inven-*
tions,

touching the judgement of the L. Primate, &c. 135

tions, and to disown his ugly *Names*, as well as to vindicate the *Truth* from his adventures. But in the repelling of his *Fire*, I do not remember that I was ever once *beated*. And if you have seen what stuff I had to deal with, I suppose you will think I could not have used him with greater mildness. But I find my self tedious; and therefore my thanks to you for your promise to send me that which you have published, shall put an end to this large trouble from

*Your assured friend
and servant*

*Brington, Octob. 31.
1657.*

Tho. Pierce.

For my Reverend friend Dr. Bernard at
his lodging in *Graves Inn*.

SIR,

YOur last, which was dated *Novemb. 19.* together with your *book* (which it seems you sent *with* it, if not *before* it) did not come to my *hands* untill the fifth of this *Instant*, and then through the hands of Mr. *Barlee*, I was unwilling to send you my *Thanks* for your book, until I also might send you some small account of my *perusal*; which by the first opportunity shall now be done. But first let me acknowledge (by way of answer to your letter) that you have indeed afforded me so much *respect*, (above what you have given to Mr. *Barlee*, (in your second Letter directed to him) as I cannot be *offended* with any want in that kind. Nay you farther *load* me, in one passage, with such a *weight of commendation*, that I know not how I

The third letter.

can support it, but by *his credit* who laid it on. You have obliged me besides with a righteous construction of my *Intentions*, which have aimed at the *promotion of peace and Truth*. In which respect I am desirous, that even whilst we differ in some few things, we may be as they who agree in all. I shall not snatch at occasions of having controversies with you, though there is nothing more pleasant then to dispute with persons of so much *Temper*. And had my Neighbour of *Brockhole* either embraced your *Advice*, or taken his Copy from your *Example*, by how much more strongly he had opposed me, I should have loved and valued him so much the more. But so ill is the use which he hath made of your *Letters* and of your *Name*, and some expressions in your book do reflect so sternly upon my *Credit*, and (which is more) upon my cause, that I think it concerns me either to clear what I have done from being any way *injurious* to the memory of the *Primate*, or (if I cannot do that,) to make some *ample satisfaction* for having wronged it. That I *intended* no more then his greatest *Honour*, all the world is my witness, for as much as I asserted him to be of that judgement, which all men are of who have the highest of my esteem. And to grow out of that which I think is *error*, to the possession of that which I think is *Truth*, is not *inconstancy*, but *improvement*, as I interpret. When I left those Doctrines into which my Teachers at first betrayed me, I cannot say I *revolted*, but I was rather *set free*. To be *fickle*, is one thing; but to *grow and increase*, is quite another. Whatsoever I could intend as an honour to my cause, I could not choose but intend to their honour also, by whom I could think my cause was honoured. When I say that *King James*, *Bishop Andrews*, *Philip Melanchthon*, *Tilenus*, *Dr. Potter*, *Dr. Godwin*, and many others whom I could name of eminent learning and integrity, did turn away from those Tenets which are called *Calvinistical*, in exchange for those other which unconsidering persons do call *Arminian*, I make account

compt I commend them for bowing to the sceptre of sovereign truth: And this doth justify my *Intentions* in all I said of our Reverend Primate. But the question still remains concerning matter of *Fact*, whether his Grace did change his judgement from what it formerly had been. I began in the *affirmative*, but you say *No*: And both perhaps with good reason, because we are *diversely informed*, unless we can shew by some *Inquiry* where lyes the *Error*. I grounded my *affirmative* upon the *Difference* which I found betwixt the judgement of the Primate when he writ the History of *Gotteschalck*, and that account of his judgement which I had from those Persons who are of *vast Importance* in my esteem. To transcribe their *Certificates*, which they have severally given me under *Hand and seal*, of what they severally heard from his Grace his *mouth*, is too large a task in the present haste that I am in; nor am I sure that you desire it. And therefore deferring for a time the special part of my Advantage, I will offer to your Equity and Christian candor, what I have just now observed from several passages in your Book. First, you *thank* P. 43.

Mr. Barlee for the large expressions of his affection to the late Archbishop of Armagh, and the readiness to clear him from some injury done him by Mr. Thomas Pierce: whereas it seems very evident, by that account which you give of the Primate's judgement about the true intent and extent of Christ's Death, that Mr. Barlee is less qualified for the Bishops vindication in that affair, than any man in the world in all respects. I beseech you bear with me whilst I give you my reasons. 1. Mr. Barlee, in his last book, declares himself a *Supralapsarian*. Yet 2. in *Correptory Correction*, he had again and again usurpt the name of the *Primate* for the patronizing of his opinions. He doth in one place oppose him to Bishop Overal, as a more moderate Bishop affirming Bishop Overal to have played upon Calvin, and to have traduced the Puritans, whom the Reverend Primate (he saith) did clear. He citeth the History of *Gotteschalck* against,

ch. 3. p. 15.

lin. 19.

Cor. Cor. p. 130.

131, 133. and

particularly

194.

p. 130.

a-p. 133.

gainst,

The third Letter to Dr. Bernard,

P. 194.

P. 52.

P. 4.

P. 4. and 5.

gainst that *notion* of *Christs death* and *satisfaction*, which you have now printed from the *Primates own Hand*. He directs me to him as to a *choice orthodox writer* (in the *Barlean concept* of the word *Orthodox*,) besides what he doth in other places, which I have not leisure to search after. 3. But now you tell him in your Letter, that the *Primates judgement was in a middle way*, different as well from Mr. Barlees, as from mine. Whether from mine, we shall see anon. But if at all, I am sure much *less* then from my neighbours. In the mean time it is demonstrable, that if Mr. Barlee was in the *right*, when he vouched the *Primate* for his *opinions*, I was also in the *right*, when I said that the *Primate* had *changed his judgement*. And for this your book shall be my warrant, as well as the *Primates own words*, *That he concurred with Bishop Overal*. Next I pray Sir consider, whether any *one Paragraph* in *all my books* (touching the *true intent and extent of Christs Death*) is any way dissonant from what now you publish, and that (say you, very truly, without all Question) from the *Primates Letter of Resolution to the request of a Friend*. First, I have nothing in behalf of the *two extremes* (p. 2, 3.) in any part of my writings. Next, I have jumped with the *Primate* in what I publisht, (before I had the possibility of seeing that which you have sent me) not onely much to my comfort, but truly almost to my Admiration. For his *Grace* writes thus: "That the satisfaction of Christ was once done for all, the application is still in doing. The satisfaction of Christ onely makes the sins of mankind fit for pardon. All the sins of mankind are become venial, in respect of the price paid by Christ to his Father, ---but all do not obtain actual Remission, because most offenders do not take out or plead their pardon as they ought to do. ---By this way being made (that is, by assuming our nature) God holds out unto us the Golden sceptre of his word, and thereby not only signifieth his pleasure of admitting us unto his presence, &c. but also sends an embassage unto us, and entreats us that

"that we would be reconciled unto him. 2 Cor. 5. 20.---By P. 6.
 "the vertue of this blessed oblation, God is made placable unto
 "our nature, but not actually appeased with any, until he hath
 "put on the Lord Iesus. All men may be said to have inter-
 "est in the merits of Christ, as in a Common, though all do
 "not enjoy the benefit of it, because they have no Will to take
 "it. The well-spring of life is set open to all, Rev. 22. 17.
 "Faith is the vessel whereby we draw all vertue from Christ.
 "The means of getting this Faith is the hearing the word &c.
 "(Ephes. 1. 13.) which ministreth this general ground for P. 7.
 "every one to build his faith upon.---This Gospel of salvati-
 "on many do not hear at all, being destitute of the ministry,
 "&c. Many hearing do not believe or lightly regard it; and
 "many that believe the truth thereof are so wedded to their P. 8.
 "sins, &c. that they refuse to accept the gracious offer that
 "is made unto them.---Yet we may truly say, that good things
 "were provided for them on Christs part, and a rich price
 "was put into the hand of a fool, however he had no heart to
 "use it, (Prov. 17. 16.) Our Saviour---hath procured a
 "jubile for the Sons of Adam, his Gospel is a Trumpet to pro-
 "claim liberty, &c. Luk. 4. 18. but that some desire no deli-
 "verance, derogates nothing from the generalitv of freedom P. 9.
 "annext to that year, (Luk. 4. 18.) The slavish disposition
 "of him who will not be free, (Exod. 2. 5.) maketh the ex-
 "tent of the priviledge of that year not a whit the straiter,
 "because he was included in the general Grant as well as
 "others, however he was not disposed to take the benefit of it.
 "The neglect of the men invited. (v. 5.) doth not falsifie the
 "word of the King (v. 4.)---See Rom. 3. 4.---Ezek. 18. P. 10.
 "29. 30.---The proclamation was general (2 Chro. 36. 23. P. 12.
 "and 1 Ezra. 2.) They alone did follow, &c. whose spirit God
 "had raised to go up, (Ezra. 1. 5.) But they that remained
 "still in Babylon could not justly plead that the Kings Grant
 "was not large enough, or that they were excluded from going
 "up by any clause contained therein. The matter of our Re-
 "demption purchased by Christ lyeth open to all, all are invi-
 "ted

- p. 13. "ted to it, none that hath a mind to accept of it is excluded
 "from it. The beautiful feet of those that preach the Gospel
 "of peace do bring glad Tidings of good things to every house
 "where they tread. All are not apt to entertain this Message
 "of peace, though Gods Ambassadors make a true tender of
 "it to all unto whom they are sent; but if it meet with such
 "as will not listen to the motion of it, their peace returneth,
 " &c. (Luk. 10. 6.) The proclamation runs (Rev. 22. 17.)
 "with a Quicunque vult, lest we should think the largeness
 "of the offer abridged. --- Yet none can come except the Fa-
 "ther draw him, (Joh. 6. 46.) The universality of satisfac-
 "tion, and especially of Grace, do not derogate from one ano-
 "ther. --- It doth not follow from Joh. 17. 6. He prayed not,
 "therefore he payed not for the world. His satisfaction doth
 "properly give contentment to Gods justice. --- contains the
 "preparation of the remedy necessary for mans salvation. ---
 "We may safely conclude, that the Lamb of God offering
 "himself a sacrifice for the sins of the whole world, intended
 "by giving sufficient satisfaction to Gods justice, to make the
 "nature of man which he assumed, a fit object for mercy, and
 "to prepare a medicine for the sins of the whole world, which
 "should be denied to none that intended to take the benefit of
 "it. --- In respect of this mercy, he may be counted a kind of uni-
 "versal Cause of the restoring of our nature, as Adams was of
 "the depraving of it.

Now Sir, if your leisure will serve you to compare with this what I have printed, *Correct Copy* p. 55, 56. then p. 18, 19. then *Philanthr.* c. 1. p. 22. especially ch. 3. Sec. 23. particularly p. 96. and then ch. 4. Sec. 26. especiall p. 31. where I distinguish of (*arti*, For) which needs must note either the end, or the effect; and then say expressly, that in respect of the latter, Christ died effectually for none but the elect, but in respect of the former, he dyed intencionally for all and for every one, and give examples of each motion out of several Scriptures towards the end of that page; I believe you will say (when you have done) that you concluded me in the

the first extremity you mention p. 2, as Mr. Barlee in the second, p. 3. with as great a *mistake* of my opinion, as with a *just account* of Mr. Barlees. If you mean any thing else, by saying the *Primate* was in the middle *betwixt* us two, I shall be glad to know the meaning of it. But if you find upon search that I have *publick wrong* done me, and that Mr. Barlee grows *insolent* upon occasion of your Letters (though quite besides your fair intentions) I make no doubt but you will *right* me after the *measure* that I am *wronged*. But I am weary of being wearisome, and therefore shall hasten to subscribe,

S I R,

Your assured friend

and servant

Brington, Dec. 11.
1657.

Tho. Pierce.

For my Reverend friend Dr. Bernard at
his lodging in *Graves Inn*.

S I R,

I Am heartily glad to find in your last (what I expected) The fourth
so much Candor and equity as there you shew; both in Letter.
comparing the Primates judgement with the several passages of my books to which I pointed, and in granting the
near approaches of the one to the other. And although your

T

words

The fourth letter to Dr. Bernard,

words are, that you have found me much inclining to the judgement of the Primate; yet I suppose your meaning is, that you have not found wherein we differ. Differ we may in explications, or inferences, or endeavors of Reconciliation (where it is more to be wished, then possible to be had.) And so the Primate and you may differ; nay so great Authors may often differ from themselves, by their charitable essays to make agreement between their brethren. But as to the true intent and extent of Christs Death, compared with the end and the effect, there is a very pleasant Harmony betwixt us both. I will first demonstrate wherein we agree, and then I pray (Sir,) tell me wherein we differ. 1. I agree with his Lordship in an utter dislike of the two extremes (p. 4.) both Mr Culverwells on the right hand, and Mr. Barlees on the left. 2. I do perfectly agree to the middle Doctrine (p. 6.) not so much as desiring that it should be expressed in other words, then those his Lordship there useth, to wit, *That by vertue of this oblation God is made placable unto our nature, but not actually appeased with any, untill he hath received his son. And that all men may be truly said to have an Interest in Christ, as in a Common, though all do not enjoy the benefit thereof, because they have no will to take it.* 3. I do fully agree to what he saith of Gods Intention, to make the nature of man a fit subject for mercy, and to prepare a medicine for the sins of the whole world, which should be denied to none that intended to take the benefit of it, p. 16. lin. 2. and 8. where Gods intention is sincere, as well as universal, but it is conditional of mans intention. 4. I agree to what he saith p. 35, 36. *That the general satisfaction of Christ prepares the way for Gods mercy, by making the sins of all mankind pardonable, the interposition of any bar from Gods justice notwithstanding, and so puts the sons of men onely in a possibility of being justified.* Now, Sir, that by the death of Christ all men have the benefit to become salvables, or are put into a Capacity of salvation, or that Termes of peace are procured for all mankind, or that

for

for all mens sins mercy is attainable; (as your self have expressed it in your second Letter to Mr. *Harslee*, p. 64.) is as much as I have ever contended for in my writings. *Salvability for all without exception*; as it is the *main* thing in the Primates Tender; so it is also the *main* in mine. For 5. Actual pardon is quite another thing; and readily granted by me to be an effect of Christs Resurrection (Rom. 4. 25.) and of the consequents thereof; as his *intercession* (Rom. 8. 34.) so that this is a *fifth* thing wherein I agree with that Reverend Primate. 6. I agree to what he saith, p. 21. *That Christ obtained Remission of sins, not for the Reprobate, but elect only; and not for them neither, before they be truly regenerated and implanted into him. For election being nothing else but the purpose of God resting in his own mind, makes no kind of alteration in the party elected.* And you have read in my writings, that though in respect of the *end*, Christ dyed *intentionally* for all, yet in respect of the *event*, he dyed *effectually* for the *elect only*. 7. I agree to the reason which the Primate gives, why so many are *dann'd* for whom Christ dyed with such a *merciful and pure intention*; even because they refused what was *sincerely prepared* for them; p. 8. *sincerely offered* to them; *sincerely intended* to do them good, and not harm: but they had *no will to take it*; they would *not come*, when invited; they intended *not* to take the benefit offered; A rich price was put into the hands of a fool, howsoever he had no heart to use it, Prov. 17. 16. He was not disposed to take the benefit of it. 8. I agree also in this (p. 12. and 13.) That they who *miss* of the Redemption which was purchased by Christ, which lay open to them, and to which they were invited, had not been excluded from it, had they had a mind to accept of it, and would they have listened to the motion of it, when a true tender of it was made by Gods *Embassadors*. And for the reason of this I give the old maxim, *Nemo tenetur ad impossibile*, or (to express it with Bishop Davenant) *Impossibilia nulla est obligatio*. The Tender is not true, nor the intention sincere in him that offers.

Sentent.

Dav. p. 3.

if he who must be *damm'd* for not *accepting* is not allowed so much as a *possibility* to *accept*. And therefore (9.) I agree with the Primate in what he saith p. 16. *That in respect of Christs mercy, he may be counted a kind of universal Cause of the restoring of our nature, as Adam was of the depraving of it.* Now that the Cause doth not take its particular effects in the *impenitent*, is not because it is *no cause*, nor because it is not *universal*, but because of the *impenitency* in them that *perish*. Its *universality* is very *perfect*; it being in the second *Adam*, as in the *first*: the *Virgin Mary* is not excluded from her share in the *first*; no more then *Judas* (the son of perdition) from his share in the *second*. 10. I agree to that part of the Primates Doctrine, p. 22. that *forgiveness of sins* is not by our Saviour *impetrated* for any unto whom the merit of his death is not applied in particular. 11. I agree with the Primate, that Mr. Ames inclined too much unto the other extremity, p. 23. that the *Arminians* drove the *Calvinists* or *Anti-Arminians* unto this extreme *Abjurdity*, to say that the greatest part of mankind were bound in Duty to believe a *lye*, p. 24, 25, 26, 27. and that, as Mr. Culverwell, so any man else, would fly rather into any error, then yield that Christ in no manner of wayes dyed for any *Reprobate*, and that none but the *elect* had any kind of Title to him. p. 26. Nor do I mean only a bare *sufficiency* for the *Reprobate* in the Death of Christ; For (12.) I agree with the Primate, that to preach a bare *sufficiency* cannot yield sufficient comfort to a *distressed soul*, without giving a further way to it, p. 31. And let the distressed soul be what he will, he is not bound to believe a *lye*, any more then *Barnabas* is bound to preach one. And to demonstrate that the Primate doth mean exactly in his writing, as I did in mine, he doth illustrate his meaning by the very same case; and that in a way as extraordinary, as if he, or I, or both together, had been purposely overruled by the providence of God to stop the mouth of our Corruptory Corrector. I pray, Sir, compare the 32. page of the Primates judgement, with *eb.* 3. p. 96. of my Div. Philan. defended, and you will find

find the *King of Spain* (in both those places) shewing the folly of those men, who say that Christ did dye sufficiently for all, but not intentionally unless for the elect. You cannot easily imagine, how much contentment I have taken in this concurrence of our minds, either by miracle, or by chance, or I know not how else. Nay (13.) I agree with the Primate in the point of Application p. 11. if it is so understood, as that it may be reconcileable with p. 6. and 8. and 10. and so it will be very happily, by being understood of Gods giving grace to believe and perform the condition, (which is Gods proper way of applying the Remedy unto us) and our making good use of that Talent of grace, (which is our way, through grace, of applying the remedy unto our selves) that as in the offer it is general, so it may be particular in the acceptance. And that this is his Lordships meaning as well as mine, I find demonstrated by himself, p. 39, 40. *No mans state is so desperate, but by this means it is recoverable, (and this is the first comfortable news that the Gospel brings to the distressed soul:)* but here it resteth not, nor feedeth a man with a [bare] possibility, but it brings the word of comfort nigh unto him, even to his mouth and heart, and presents him with the medicine at hand, and desireth him to take it; which being done accordingly, the cure is actually performed; but otherwise not, if he will not take it at Gods intreaty. The medicine then remains in its bare aptitudinality, and doth not actually cure him. What is the reason? because there is not a concurrence of the mans desire unto his Makers; because he submitteth not his will to the merciful will of his Redeemer, according to that of our blessed Lord, [How often would I, and ye would not?]]

Thus have I given you a parallel of our concurrences in opinion as to the matter in hand. And I have done it so much the rather, because you say very piously, that if you were mistaken in me, you will be ready to acknowledge it to my advantage. You did not probably judge of me by what you found in my writings, but by what you heard from byast men.

The fourth Letter to Dr. Bernard,

men. Be pleased therefore to reflect upon some passages in your Letters to M. Barlee: as p. 52. l. 2. where you seemingly imply me to have said, *that the Bishop was wholly for Arminius*; whereas I did not only *not* say it, but I said he was *not* so: and *lin. 8.* where you place his judgement in this point in a middle way different both from mine and Mr. Bs. without shewing what it is in which the Primate and I do differ; but leaving the Reader to imagine, that I do differ from him as much as Mr. Barlee: next p. 58. where you imply me to have intimated the Primates penitency of his sins; which as I never meant in the place you allude to, so my words have quite another sound with them, and import the contrary. Again p. 65. you clearly imply me to make no difference betwixt the grace given to Indas and that to Peter, although you say a little after, *you do not affix thus much upon my judgement.* The Primate might be changed, yet not to that pitch. Again, p. 61, 69, 70. you reflect upon me very severely; and I am sure you will say so, when I shall prove by your Testimony, and by his Lordships own, (as well as by others) that he did indeed admit of a change in judgement. I would do it now presently, but that my letter is grown so long; and I must hasten to the next part of yours.

Mr. Barlee tells you in a Letter, that in the main he doth also perfectly agree with the most venerable Primate. Which I can prove to be impossible, unless he will sing a Recantation of both his books. But for the doing of that, it is not enough that he sees his errors; unless he hath also a single heart to take off the scandals which he hath given: which he cannot do in a private Letter, because the scandals were given in print. It would be a good jest, to hear him name the main things, wherein his perfect agreement with the Primate doth consist. If he speaks knowingly, and in earnest, he doth also, for the main, agree perfectly with me: And if so, for what reasons hath he rayled against me so voluminously, as against an Arminian, Massilian, Pelagian, Papist, Carpostratian, Socinian, Atheistical Lucianizer, & sexcenta

sexcenta hujusmodi? It appears by my Notes (the first thing I printed) how inoffensively I provided both for my credit and my cause; I mean my credit in the righteousness of my cause, and in the candid management thereof; no other credit do I pretend to. And how Mr. Barlee fell foully from my opinions to my person, Thousands have seen, and stood amazed. If it were not a needless (perhaps an unexcusable) expence of time, I believe I could shew you, that Mr. Barlee differs from the Primate in the 13 particulars, wherein I shewed my agreement with his Lordships Doctrine. How Mr. Barlee did differ from your account of the Primate, in his Corroptory Correction, I gave you some touches in my last. And as my Time or memory will permit me, I will present you with some examples of Mr. Barlees Hostility against our renowned and Reverend Primate. 1. In the second chap. of his second Volume, p. 72. (lin. 4, 5, 6, 7. from the Bottom.) he saith, that I and the Arminians do maintain the end of Christs Death to have been the procuring for men a salvable condition only or a possibility of being saved, rather than any actual salvation. Now though I said no such thing in the place by him cited (*Philan. c. 3. p. 62.*) or any where else, as I remember, yet I have said in effect what the Primate saith in plain Terms, (p. 4, 21, 34, 35, 36.) "That by virtue of Christs Death God is made placable to our nature, but not actually appeased with any, no not with the elect, before they be truly regenerated (which St. Paul was not, untill it was late; nor the Thief on the Cross, untill it was later) but by Christs satisfaction, he made the nature of man a fit subject for mercy, p. 34. the sins of all mankind pardonable, p. 35. and so put the sons of men only in a possibility of being justified, p. 36. Or, as his Grace doth elsewhere speak, Christ provided good things for all (even for the worst) p. 8. so as the Reprobates in refusing what was truly tendered to them, can blame none but themselves, p. 34. So that you see Mr. Barlee hath concluded the Primate an Arminian, as well as me, nay more then me; because it was He that said what

P. 4.
P. 21.

This Mr. Barlee doth confess to be a Truth undeniable. *Corrpt.* Cor. p. 170.

what *I* consent to, but never said. *I* only said (in the place before cited) *That Christ is the means, the meritorious cause, and the head of our election; and that upon the condition of believing in his Son, God gave the promise of eternal life,* John 3. 26. which being after the *Tenor* of the Primates whole judgement, doth again conclude him an *Arminian* with Mr. Barlee. Nor will it avail him to say, that he spake of the end of Christs Death, not of the effect peculiar to it; for (besides that even so he is opposite to the Primate, p. 35. lin. 10.) he interprets himself by *actual* salvation, as that is opposed unto a *salvable condition*. And if he meant any otherwise, he doth not only speak *ignorantly*, but in the depth of that ignorance he *wrongs the Arminians* in a most horrible degree. And though *I* dissent from *Arminius* in many things (as Mr. Barlee confesseth, and maketh to appear) yet *I* agree with him in *some*, as doth also our Rev. Primate. Nor do *I* strive to differ from him, as if *I* thought him an ill man, for *I* find him a most grave and learned writer, and *I* read he lived a very strict life; and as he forsook the Presbyterians in point of Doctrine, so at last he saw the mischiefs of their Discipline also, and did endeavour a *Reformation*. But however *I* honour his great learning, and good life, as without all doubt the Primate did; yet neither *He*, nor *I*, can therefore be said to be *Arminians*. 2. Mr. Barlee tells us (c. 2. p. 76. lin. 4, 5. from the bottom) that he hath set down the Primates opinion in his *Historia Gotteschalci* in his own very full Expressions out of the *Valentine Council*. And he refers us for that his fact unto his *Corrpt.* Cor. p. 133. in marg. But 1. it is evident, that the opinion asserted by that Synod (*Can. 4.*) was quite at enmity with the *Primates* (as you have lately set it out) in several respects. Nay they brand it with the Title of *Commentum Diaboli*. So that either Mr. Barlee hath much injured the Primate, or else your self must acknowledge his change of judgement. Nay 2. Mr. Barlee doth unworthily abuse the Primate, in calling those *his own full expressions*, which

which were no more his, then they were mine; but the numerical words of that Synod, which the Primate relateth as an *Historian* only, not at all expressing his own opinion, nor adding so much as his Approbation; and I verily believe, that even then he disapproved that 4. Canon of that Synod, which doth not only deny that Christ dyed for all, but doth imply (what is worse) that he was not the Lamb slain from the Foundation of the world. You may quickly consult the place *Hist. Gottesch. c. 12. p. 181.* Mr. Barlee might have said (by a parity of reason) that the Primate was a *Pelagian*, because (as an *Historian*) he setteth down some of the *Pelagian Doctrines*, and because by denying Original Sin, they did also evacuate the universality of Christs Death, as St. *Austin* maketh appear, *lib. 6. contra Iulian. c. 4. T. 7. p. 432.* 3. Mr. Barlee declareth his dissent from Monsieur *Amyrald* (c. 2. p. 72.) as before he did from *Bishop Davenant* and *Dr. Ward* (*Correp. Cor. p. 169.*) and then how far must he be from coming up to the Primate, who goes as high, and (I think) higher then either of those three, even as high as *Bishop Overal*, of whom hereafter? 4. Mr. Barlee follows *Dr. Ames*, (whose Disciple (I think) he, somewhere professeth himself to be) from whom the Primate hath declared his great Dissent p. 23. Nay (5.) Mr. Barlee is clearly for *actual salvation*, where the Primate is only for *salvability* (as hath been shewed;) and so his opinion is *slit asunder*, part of it lying in the first extremity, part of it in the second, betwixt which two my Lord and I are in the midst. 6. Mr. Barlee will have St. *Pauls* words, *1 Tim. 4. 10.* where he called Christ *The Saviour of all*, to be only meant of a *Temporal salvation common both to men and beasts*; which is as opposite to the Primate, as light is to darkness. 7. He saith with *Dr. Twiss*, that every sinner to whom the Gospel is preached is not bound to believe that Christ dyed for him in particular, but that there is salvation in no other; and this is contrary to the Primate, p. 24, 25, 26, 27. 8. He saith that the word

Correp. Cor.
p. 105.
p. 6:8, &c.
Correp. Cor.
p. 106.

Ibid. p. 107.

c p. 4.

d *De Civ. Dei.*

l. 20.

c. 6. p. 1340.

Tom. 5.

e *Correct Cor.*

p. 19.

f *Correp. Cor.*

p. 108.

g *ib.* p. 108.

h *ib.* p. 108.

k *ib.* p. 109.

lin. 1. 2, &c.

p. 108. l. ult.

penult.

Note that man
hath his part
in the applica-
tion.

l *Correct Copie*

p. 20. in marg.

m *ibid.*

n *Correp. Cor.*

p. 109, 110.

All 2 Cor. 5. 14. must be understood of all a certain kind, & that the word *Dead* is meant of their dying to sin, not in it; point-blank against the c *Primate*, as well as against d *Austin*, who confuteth the *Pelagians* by understanding that Text as I have e done, and (which is more) by making the same use of it. g. f He saith that none but the elect and Believers were concluded in unbelief, with that intention as to obtain mercy; in contradiction to the *Primate*, p. 16. and to St Paul, *Rom.* 11. 32. 10. He g saith, that those false Prophets, 2 Per. 2. 1. were only said to be bought by the Lord, *sacramento tenus*; in opposition to the *Primate*, p. 35, 39. 11. He h saith, we should wonder that Christ would dye so much as for any, rather then grumble that he did not dye for all; in abuse and derision of the *Primate*, p. 24, 26. Nay (12.) he saith more k plainly then in the place before cited, that this is an uncomfortable *Arminian* proposition, That Christ by his Death hath not purchased actual salvation for any, but a possibility of salvation for all. And yet it is the *Primates* own Doctrine, p. 6. and p. 35. and p. 36. and p. 38. where he also addeth, that that Disease is curable, for which a sovereign Remedy may be found; but cured it is not, untill the medicine be applyed to the patient: & if it so fall out, that the medicine being not applyed the patient miscarries, we say, He was lost; not because his sickness was incurable, but because there wanted a care to apply that to him that might have helped him. 13. Mr. Barlee saith that of Bishop Andrews, and St. Bernard, which strikes home at the *Primate* through each of their sides. (And I pray Sir observe this thing especially) I had cited from Bishop Andrews no worse words then these, That saving Grace is not conferred, but yet offered unto all, and God is ready to confer it also: and the like words from St. Bernard, m That Gods mercy is offered unto all men, and none are without it, but such as reject it, or accept not of it. To which Citations Mr. Barlee returns this answer; n "As for what you quote
" out of your Saint like Dr. Andrews, when you shall have
" proved him to have been as very a Saint, as every body
" knows he was a learned Doctor, I shall then be more
" troubled :

"troubled that I find him so much an *Arminian*. I am not
 "scared at what he *dikates* rather than *proves*; for that
 "he saith nothing but what *Faustus* the Father of the *Semipelagians*
 "did, and what hath been answered a thousand
 "times, or been warily expounded. And if any such ex-
 "pression did unwarily fall from *Bernard*, in a Sermon;
 "knowing what a declining age he lived in, we may well
 "say, *Bernardus non omnia vidit*, but wonder he spake so
 "well elsewhere, by which he hath made amends, &c.
 Here it is plain Mr. *Barlee* esteemeth that to be *false* Do-
 ctrine, which our Reverend Primate and the Scriptures
 have taught for *true*, as well as *Prosper*, and *St. Austin*. Next,
 he pronounceth *Bishop Andrews* an *Arminian*, and by con-
 sequence the Primate, who doth (in *that*) agree with him.
 After, he implies that *Bishop Andrews* was a *Semipelagian*,
 by having said nothing but what was said by *Faustus*, which
 yet in the Instance there brought appears to be admirably
false: Or else he knew not the difference betwixt *ingeri*,
 or *impendi*, and *offerri*; the 2. former were the words of
Faustus, the third only of *Bishop Andrews*. Nay such is the
 spirit of the man, that he implies his disbelief of that Bi-
 shops sanctity, or bliss, whilst he gives it for his reason why
 he is *no more* troubled at his finding that *Bishop* so much *Ar-*
minian. Yet you know that *Bishop Andrews* was never yet
 excelled by any meer mortal, (I do not mean the Apostles
 or *Virgin Mary*) either in Orthodoxy, or learning, or
 holy life. 14. I had said in my *Notes* (p. 56.) that *no*
good thought ariseth in us, unless suggested by Gods preven-
ting Grace; nor increaseth, unless strengthened by his subse-
quent Grace; nor is consummate, unless perfected by his grace
 of perseverance; and that by this, it was God who made men
 to differ, when one is better then another; and so again p. 70.
 yet because I afterwards denied the irresistibility of Grace,
 and affirmed that the regenerate might fall away (who yet
 could not be regenerate without special Grace) Mr. *Barlee*
 calls this in a jeer, *A goodly special Grace, which hath* *cor.*
mis- p. 42.

The fourth Letter to Dr. Bernard,

mischievous qualifications. And how this toucheth the Primates Doctrine, I need not say in words at length. 15. Mr. Barlee saith in his 2. Volume (c. 3. p. 5.) *That my Correct Copy begins and ends in Pelagianism and Semipelagianism:* Which yet begins and ends with the Primates Doctrine, as I conceive, and as I think you will say, if you look on the beginning and ending of it. But this is more then I intended, concerning the manifold disagreement betwixt the venerable Primate, and the irreverent Mr. Barlee.

To the rest of your Letter I shall speak as a Laconick. Your *willingness to bear an equal share of a blame* is very honourable and lovely; so is the end which you propose in our *Reconciliation*. In order to which, there is no honest thing which I will not be ready to do, or suffer. My charity to his soul is so sincere, that as he is frequently in my prayers, that God will reforme and forgive him, and for ever keep him from the Danger of the Roaring Lion, so my prayers, for him are no less cheerful, then those others which I pour out for my greatest Friends and benefactors: yet being wonderfully *slander'd*, and that in *print*, and the cause of God (as I esteem it) being also slander'd with my self, (I being slander'd as a *Ranter*, a *Sorcerer*, a *popish Complotter*, and a *witch*, nay my *God* being slandered as the *Author of sin*;) I shall not dare for all the world to omit a publick vindication. Most sure I am, that there is no breach of charity in doing justice; nor is it an injury to my Neighbour, that I clear my self from his Aspersions. But I am too long for a Laconick. I take it not amiss, that you sent me your book by Mr. Barlee. I have not time to transcribe the Certificates, nor am I sure that the Certifiers will be willing to be named in private Letters: yet if you much desire them, they shall be sent; and sooner or later, I shall tell you their names too. Their forwardness in the business is just like mine, neither more, nor less. Our ends are equally noble, the manifestation of Truth and Innocence. I shall not vindicate my self by publishing answers to your

two

touching the late L. Primate, &c.

153

two Letters to Mr. Barlee, because written by you, with whom I desire nothing but amity. Had they been written by another, I should have done it before this time. But you have more then an ordinary Civility and respect from

Your assured friend

and servant

Brington, Jan. 4.
1657.

Tho. Pierce.

For my Reverend friend Dr. Bernard at his lodgings in Grayes Inn.

S I R,

THough your leisure did not serve you (in your very short return to my last long Letter) to send me such an answer as I did flatter my self you would, (upon the notification of those Degrees, not of *distance* onely, but *enmity*, which shew a great Gulf fixt between the *judgement* of the L. Primate, and the casual *opinings* of Mr. Barlee;) yet will I not run into the error of misinterpreting your mind, to which you make it your *request* that I give a *right interpretation*. What I did hope for by the last Carrier, I make no question but I shall have by the next; to wit, your full approbation of what I declared touching the Primate, and your acknowledgement of a mistake in publicly saying I was mistaken. To make this honourable, and eligible, and (to a person of your Candour) altogether

The fifth Letter.

The fifth Letter to Dr. Bernard,

ther unavoidable, I am resolved to seize on the present Time, whatever shift I make for it; whether I borrow it from my sleep, or from any thing else which is as needful, (for through some special Emergencies both in my Parish, and in my Family, I do not know that (at once) I was ever oppressed with more impediments.) And first I will give you the Certificates of three most pious, most learned, and (I had almost said) most irrefragable persons, whom (as you say very well) *you may possibly honour as much as I.* And that as for many other reasons, so in particular for this also, that they were ever, and are still, most serious Honourers of the Primate of happy memory, whose judgement could not but direct him to have them also in special Honour. The first and chief of these Certificates is from the Reverend Dr. *Walton*, even before I had the happiness to have seen his Face. Of which I transcribe you this following Copy.

Part of a Letter from Dr. *Walton* to Mr. *Pierce.*

“ This I can testify, that having *often* Discourse with the
 “ late most Reverend Father in God, James L. Primate
 “ of *Armagh*, concerning divers controversies in Divinity,
 “ and in particular, the last time that he was in London,
 “ which was not long before his Death, concerning the con-
 “ troversies of *Grace*, and *Free-will*, *Election*, and *Reprobation*,
 “ and the *Dependents* thereupon; He did declare his
 “ utter dislike of the Doctrine of Absolute Reprobation,
 “ and that he held the universality of Christs Death; and
 “ that not onely in respect of sufficiency, but also in regard
 “ of efficacy, so that all men were thereby savable; and
 “ that the reason why all were not thereby saved, was be-
 “ cause they did not accept of salvation offered. And that
 “ the Grace of conversion was not irresistible, but that men
 “ might and often did resist and reject the same. And that
 “ in these points he did not approve the Doctrine of *Geneva*,
 “ but was wholly of Bishop *Overalls* opinion. All which I
 “ took the more notice of, because he was generally con-
 “ ceived

“ceived to be of another judgement. And all this will be
“attested by

Brian Walton.

*The second which I received (for I do observe
the order of Time) was this which fol-
loweth.*

BEcause you desire me to speak my knowledge of my Part of a Let-
“ Lord Primates judgement concerning your Ques- ter from Mr.
“ on, as in justice to the Truth, and to the honour of his Gunning to Mr.
“ Grace, and for that you are threatned (as I hear) by some, Pierce,
“ that they will in print testify, that the contrary to your
“ Thesis was my Lord Primates judgement, in the last
“ years also of his life; I shall truly therefore give you his
“ Discourse with me (as much as tends to this purpose)
“ and my memory of his Sermon.

“ At a Sermon which my L. Primate preachd at St. Pe-
“ ters Pauls-Wharfe, the last that he intended to preach
“ there (as it was said) I was an Auditor; having heard
“ that he had preached that Sermon in more places then
“ one, before, and did himself profess to think it a Sermon
“ (as indeed it was) containing such Necessary Truths, as
“ without which all preachings and Sermons would be un-
“ fruitful. It was on Rom. 8. 30. (part of the verse) In which
“ Sermon he very earnestly pressed the sincerity of Gods
“ universal call to every one of all sinners to whom the Gos-
“ pel was preached; alledging & pressing almost throughout
“ his Sermon, the universal free invitations of all, by God,
“ throughout the Scriptures: as that of Ap. 22. 17. *whoever*
“ *will, let him take the water of life freely*: and so that of
“ Esa. 55. 1, 7. and added with much godly zeal, that
“ without this being made good, all preaching to convert
sinners :

The fifth Letter to Dr. Bernard,

“ sinners (as yet in their sins) from the evil of their waies,
 “ would want a firm foundation. This was his main scope
 “ in that Sermon. I went to him in one of the week dayes
 “ following that Lords day, and gave him my thanks. And
 “ in the proceſs of our diſcourſe, which was wholly ſpent
 “ upon the ſubject (much too long to be told at large) his
 “ Grace expreſſed his judgement in theſe following Re-
 “ ſults. *That God together with his word preached, doth give*
 “ *internal Grace to all that are called by it, that they may*
 “ *repent and be converted, if they will. Tea they all can will.*
 “ *And that ſo many will not, it is becauſe they reſiſt Gods*
 “ *Grace, according to that of Acts 7. 51. Tee ſtiff-necked and*
 “ *uncircumciſed in heart and ears, ye do alwayes reſiſt the*
 “ *Holy Ghoſt.* He farther ſaid, *That God gives to all who are*
 “ *called, poſſe non reſiſtere.* And diſtinctly concluded in
 “ theſe words; *Biſhop Overal was in the right, and I am of*
 “ *his mind.* This will be attelled by

Peter Gunning.

The third Certificate receiev'd was at firſt by
word of mouth, and afterwards by writing,
in theſe following words.

C Alling to mind that you queſtioned me, whether my
 “ Lord Primate ſaid to me, that Chriſt dyed for all
 “ *Intentionally,* I have thought fit to ſay further, that I did
 “ answer you *affirmatively*; not becauſe I do remember
 “ that he uſed *that word*, but becauſe I am ſatiſfied he could
 “ mean *no otherwiſe*. The ſufficiency of his Death not ſig-
 “ nifying that which either of us underſtood to be in que-
 “ ſtion. And that ſufficiency of Grace which Dr. *Ward* main-
 “ tained (with my Lord Primares Approbation) that the
 “ *Gospel bringeth to all that hear it preached,* argueth the
 Intent

"*Intent of his Death, (and not only the value of it) being*
 "given in consideration of it. Thus much as by a witness
 "will be depofed by

H. Thorndike.

There were two persons more who did contribute to my Belief of what I published of the Primate. But the one will not be named (nor can I honestly do it without his leave) and the other spake what; he had heard only, but not immediately from the *Bishops own mouth*. Nor indeed do I care for their Attestations, (though if I did, I could produce them,) because the Three which I have given you are from persons very eminent for exactness of judgement, and of integrity, acute Discerners, and careful searchers, and faithful Relaters of the Truth. Now Sir, if you shall possibly deny that His Grace was ever of *Calvins* judgement, as to the matters above mentioned, I shall not be concerned to prove the contrary, but rather taking you at your word, I shall require all those who have endeavoured to gain credit to their *Calvinist-Opinions* by their unjust usurpation of that venerable *Name*, that they make him satisfaction for having done him so great a wrong. Amongst whom, I am sure, Mr. Barlee is one: who either injured the Primate in a very high measure by urging Him as a *patron* of what he held against me, or else I righted him very highly by making known his *change of judgement*. And certainly you will say, that you were very much mistaken, when you acknowledged your self *much Mr. Barlees Debtor*, for his (*I-know-not-what*) *Readiness to clear the Primate from some injury done him by Mr. Pierce*; because, you know, he neither *did* clear the Primate, nor was *capable* of clearing him; nay (farther yet) that he had *injured* the Primate, and that he had injured *you* also, by having injured that *Account* which you have publicly given of the

The fifth Letter to Dr. Bernard,

Primates judgement, (it being *irreconcilable* with *that*, for which he vouched him in his Book extremely often,) Nay farther yet, you know my own great *Readiness* to clear the Primate, and that I am *qualified* for the work, and that in all my Letters put together I have *actually* cleared him. And though it seemeth very sufficient to serve my turne, that if ever the Primate had been exactly of the opinions which Mr. Barlee affirmed him to have been of, he *went off and departed* from those opinions; and if he was never of those opinions, he was grievously injured by Mr. Barlee: yet I have more to alledge in mine own behalf, then what is abundantly sufficient for the defeating of Mr. Barlee. For let the *Terminus a quo* be what it will, from which the Primate departed, unto the *Terminus ad quem* of which I speak, it is clear that he admitted a *change in judgement*, on supposition if he removed from one opinion unto another; and even *that* change in judgement of which I spake, on supposition that he departed from that which is called Mr. Calvins, in adherence unto *that* which I declaredly am of. That so he did in good earnest, appears to me by a Certificate which I received from *your self*: For in your second printed letter to Mr. Barlee, p. 67. you say the Primate was *appointed by the Synod at Dublin A. D. 1615. as a principal Person to draw up the Articles of Religion agreed upon, which fully determine the points we speak of.* But the 32. Article agreed upon by that Synod is in effect the very same with the 7. Article of Lambeth; and saith in plain termes, *That there is not such a sufficient measure of Grace vouchsafed unto every man whereby he is enabled to come unto everlasting life.* It is not said in that Article, that every man is not *actually* saved, or not *effectually* brought unto life everlasting; but that every man is not *enabled to come*: which is as much as to say (if I am able to understand it) that every man is not put into a *saveable condition*, or doth not receive a *possibility of coming to life everlasting.* For if the former had been the sense, it had amounted only to this,

this, that every man in the world is not one of the elect, but some are Reprobates; all are not saved, but some are damned: which is so jejune a saying, and so unnecessary a Truth to have a place in that succinct Body of credenda, that I cannot imagin it to have been the thing meant. And we know, to be enabled, is just the same as to be render'd able; and to be render'd able, is to receive a capability; which is clearly also imported by a sufficient measure of Grace, as the word sufficient is distinguished from effectual. And if this is the meaning (as I conceive it needs must) then the contrary to this is often asserted by the Primate in your account of his judgement of the true intent and extent of Christs Death. Again you say in your first printed letter, (p. 45.) That

* P. 4, 6, 8, 10, 16, 31, 35, 36, 38, 39. and P. 64.

“there is one Doctrine of Calvins, which must be exempted from my universality, and which will not be found to have been rejected by the Primate, viz. that *Massa corrupta* was the object of predestination. Which how it can consist with the Primates words to my three informers (mentioned before in their Certificates) as I cannot possibly discern my self, so I conceive that no man living will ever be able to demonstrate. Nor indeed can it consist with that Account which you have given in the above-cited pages. For if Christ did dye for all mankind, to procure for all a *salvability*, to make the sins of all *venial*, to put them all without exception into a possibility of being justified, and so by consequence of being saved, of which they that fail to reap the benefit do only fail for this reason, *because they have no will to take it*; (which are the Primates expressions) if, I say, Christ dyed for all the sins of the whole world both actual and original (as saith the Article of our Church, to which the Primate hath subscribed) how can the greatest part of mankind be absolutely reprobated, or but passed by *in massa*; without respect unto their *Actual sins*? For if that can be true, Christ dyed not for them; the passing by being contrary to the giving of Christ for their Redemption. In stead of which, the Calvinistical writers do solemnly use Gods

* *ibid.*

The fifth Letter to Dr. Bernard;

offering of Christ, not for them, but to them, who were pased by in *that mass*. And this they labour to reconcile with the full intention of God Almighty, that they to whom he is offered shall not possibly enjoy him. Of which what reason can they imagin but only this, that they think he was not offered for them, so as to make their sins pardonable, and their persons capable of Mercy?

I will not here take a view of what *Infusions* have been received by such *Mistakers* as Mr. Barlee, from his Lordships History of *Gotteschalck*, and from his celebrated *Catechism*, whether printed with, or without his leave, (nor was it, you know, till very lately, that you proclaimed the difference between his reputed and real works.) And as I will not do *that*, so will I not make any comparisons betwixt the Doctrines of Bishop Overal, and those of *Gotteschalck*: I having already made it apparent, that as my *Certificates* were helpful to me for the making good what I had published of that great name, so you and I (thus put together) have also been helpful to those *Certificates*, for the making good of those things, whereof they have certified a *Threefold knowledge*; which as a *threefold Cord* being not easily to be broken, I shall hope will be so happy, as to draw your suffrage to make it stronger. I know not what should scare you from a concurrence, except a *shew of dishonour* which a change of judgement may seem to carry along with it. But that I am sure hath no place here; for to change ones judgement upon just Grounds (as well from good to better, as from evil to good) is the most honourable mark of a mans mortality, and I think peculiar to the True lovers of Truth.

Before I am able to let you alone, Sir, (how much Business soever is at my elbow to pluck my pen from my paper) I will tell you what I read lately in the *life and Death of Dr. Jackson*, composed by the strict and impartial hand of Mr. Vaughan, then whom I do not believe there lives a more conscientious and punctual speaker, as being one who might

might have written Dr. *Jacksons* life from his own, had it been possible for a man of his singular modesty to have understood his own merits: which I say to this end, that you may certainly believe what he relateth, concerning the *Care which the Primate took* (being a Mourner at the Funeral of that Rare Man) *to have the writings of Dr. Jackson very religiously preserved*; that such inestimable ~~requisites~~ might not be wanting to posterity, but might performe their proper work of bringing Religion into its wits: whereas had his Lordship been Calvinistical (as Mr. *Barlee* would fain have made him by his notorious *creative* Faculty) he would rather have taken care that such books might have been buried with their Authors Body, and in a Grave ten thousand times deeper. For Mr. *Barlee* doth somewhere tell us, that *Doctor Jackson* was the *Father of English Arminians*, (my Lord his Grace of *Armagh* it seems was one of his children) and miserable is England, if such mens writings as c. 2. p. 46, 47. *Dr. Jacksons* and *Castalio's* are become as pleasing to the dainty wits amongst us, as ever *Titus Vespasian* was, who was styled *Delicia humani generis*. So zealous was the good Primate (if Mr. *Barlee* hath any Truth in him) to contribute his care to our undoing.

And now as soon as I have told you, that I meant Dr. *Godwin*, the Author of the *Roman and Jewish Antiquities*, (whose Christian name I think was *Joseph*) who was converted by reading the Remonstrant writings, as Dr. *Christopher Potter* of pious memory had been a little before him; that I am not the Author of *Tilenus examined before the Triers*; that if ever I go to London (which I have hardly ever done willingly) I shall gladly make an acquaintance with you; and that if I punish Mr. *Barlee*, it shall be merely in my defence, and very much *less* then he *deserveth*; I think there is nothing in your Letter to which any more can be expected from

Brington, Jan. 28.

1657.

Your most assured Friend
and servant

Tho. Pierce:

A Postscript to this last Letter sent to Dr. Bernard together with it.

* P. 45.

† Account of
the Controv.
about perseve-
rance, &c. in
setting down
the fourth
opinion p. 4, 5.

* P. 15.

One thing comes into my mind since the subscription of my Letter. You say in your first printed letter to Mr. Barlee, *That * the Doctrine of S. Austin was it which was confirmed by the Primate*, and so elsewhere (I think) to that purpose. But Mr. Baxter † hath publicly avowed, that S. Austin's opinion was for the final falling away of some effectually called, regenerated, justified, and sanctified. And because some are so immodest as to deny it, he saith, he asked the Reverend Bp. Usher, in the hearing of Dr. Kendal, whether this were not plainly the judgement of Austin: who answered, *that without doubt it was*. Then he addes many places out of Austin by which this appears. And whereas he judgeth this opinion of Austin to be * *unsound*, nay *contrary to many Texts of Scripture*, he doth obliquely in so doing *defame the judgement of my Lord Primate*, in case he concurred therein with Austin; as I cannot but think he *did*, both by what was spoken by his Grace to Dr. Walton, and by what you have affirmed in the place above-cited.

Thus, Good Reader, I have accounted for what I spake in my former writings, touching the judgement of that Venerable and Learned Prelate. Not out of any the least design of breaking Peace or Friendship with Dr. Bernard, (whose *publick Letters* notwithstanding had made it *necessary* for me to do some *justice* unto my self, in a way as *publick*;) but partly to perform what I had *publickly promised* to make appear; partly to gratifie the importunities of some, who would needs have me *publish* what I could say of this *Business*, that they who had met with my *Report* onely, might be acquainted with my *Grounds* too; and partly to demonstrate to the most *contrary-minded*, that I durst

A Postscript.

durst not be thought a *Raiser of false Reports*. If now our Readers will be pleased, to put the Reasons of my *affirmative* into one scale of the *Ballance*, and Dr. *Bernard's* probabilities for his *Negative* into the other, (allowing either *none, or equal Grains*) I hope that He, and I too, shall be well content with the *Decision*.

The End.

The ERRATA.

P Age 4. in marg. line 3. read *Travers*. p. 15. l. 20. for giving, r. *given*. p. 34. l. 5. from bottom; r. *Thas*. p. 35. l. 12. after attain dele *to*, p. 35. l. 31. for shall r. *shalt*. p. 56. l. 2. from the bottom r. *word*. p. 82. in marg. l. 3. after Dedar

9. r. *April*. p. 67. in marg. l. 2. for præd r. *prat*. p. 98. l. 19. for Carmelites, r. *Carmes*. p. 99. l. 5. from the bottom, for made r. *need*. p. 103. l. 20. r. *(ch. i. v. 4.)* p. 103. in marg. l. 14. 5. r. *Til*. l. 4.

Books written by Mr. *Tho. Pierce*
Rector of *Brington*.

The Sinner impleaded in his own Court, wherein are represented the great discouragements from sinning, which the Sinner receiveth from Sin it self.

2. Correct Copy of some notes concerning Gods Decrees, especially of Reprobation. The 3 Edition with some Additionals, in 4.

3. The Divine *Philanthropie* defended, in answer to Mr. *Barlee*, in 4. Edition.

4. The Self-revenger, to which is added an Appendage touching the judgement of the late L. Primate of *Armagh*, in 4. new.

5. The Divine *Purity*, defended in answer to Dr. *Reynolds*, in 4. new.

Books written by D. *Hammond*.

A Paraphrase and Annotations upon All the Books of the New-Testament by H. *Hammond*, D. D. in fol. the second Edition now in the Press.

2. *The Practicall Catechism*, with all o-

ther English Treatises in two volumes in 4.

3. *Dissertationes quatuor, quibus Episcopatus Jura ex S. Scripturis & Primæva Antiquitate adstruuntur, contra sententiam D. Blondelli & aliorum*, in 4.

4. A Letter of Resolution of six *Queries*, in 12.

5. Of *Schisme*. A defence of the Church of *England* against the exceptions of the *Romanists*, in 12.

6. Of *Fundamentals* in a notion referring to practice, in 12.

7. *Parænesis*, or a seasonable exhortatory to all true sons of the Church of *England*, in 12.

8. A Collection of several Replies and Vindications Published of late, most of them in defence of the Church of *England*, now put together in three Volumes. Newly published, in 4.

9. A Review of the Paraphrase and Annotations on all the Books of the *New-Testament*, with some additions and alterations, in 8.

Books:

A Catalogue.

Books and Sermons written by
Ier. Taylor, D. D.

ENIAVROS, A Course of Sermons for all the Sundayes of the Year; together with a discourse of the Divine Institution, Necessity, Sacredness and Separation of the Office Ministerial, in fol.

2. The History of the Life and Death of the Ever-blessed Jesus Christ, third Edition, in fol.

3. The Rule and Exercises of holy living, in 12.

4. The Rule and Exercises of holy dying, in 12.

5. The Golden Grove, or, A Manual of daily Prayers fitted to the dayes of the week, together with a short Method of Peace and Holiness, in 12.

6. The Doctrine and Practice of Repentance rescued from popular Errours, in a large 8. Newly published.

7. A Collection of Polemical and Moral discourses, in fol.

8. A Discourse of the Nature, Offices and Measure of Friendship, in 12. New.

A Collection of Offices or forms of prayer fitted to the needs of all Christians, together with the Psalter or Psalms, of David after the Kings Translations in a large octavo newly published.

The mystery of Jesuitisme, discovered in certain Letters, written upon occasion of the present differences at Sarbonne, between the *Janseists* and the *Molinists*. Displaying the Corrupt *Maximes* and

Pellicles of that Society: 2. Edition

The Law of Laws, or, the excellency of the *Civil Law*, above all other humane Laws whatsoever: shewing of how great use and necessity the *Civil Law* is to this Nation. By *Robert Wiseman, Dr.* of the *Civil Law*.

Sold by *R. Royston* at the Angel in Ivy-lane.

The Grand conspiracy by *Mr. John Challington*, in 12.

The History of the Church of Scotland by *Dr. Spotswood* Archbishop of *S. Andrews*, in fol.

Etymologicum parvum, in 8. by *Mr. Gregory Schoolmaster* of Westminster.

The Contemplation of heaven with a descant on the prayer in the garden, in 12.

The Magistrates Authority, a Sermon by *Mr. Lyford*, in 4.

The Quakers wild questions objected against the Ministers of the Gospel by *Mr. Richard Sherlock*, in 4.

The Communicants guide by *Mr. Gove*, in 8.

The plain mans sense exercised, by *Mr. William Lyford*, in 4.

Anglicisms Sarrinized, by *Mr. Willis*, 8.

The persecuted Minister written by *Mr. Langly*, in 4.

Lyfords Legacy, in 12.

The Catechism of the Church of England paraphrased, by *Richard Sherlock*, 2. Edition.

An Apology for the Ministry by *William Lyford*.

The Examination of *Tilenus* before the *Triers* in *Utopia* in 12. newly published.

The end of the Catalogue.

